# POPERY,

In a Satyrical Account of the

# POPES, &c.

From the Pretended Succession of

St. PETER,

To the Present

## Pope CLEMENT XI.

WHEREIN

All the Impostures and Innovations of the Church of Rome appear in their true Colours, and all their Objections, Cavils, &c. are fully Answer'd and Confuted. The whole being Interspers'd with several Pasquils.

To this is added,

A CONFUTATION of the Mass, and a VINDICATION of Re-FORM'D DEVOTION.

#### In Two Parts.

Written by a Learned Spanish Convert, and Address'd to his Countrymen: Now faithfully Translated from the Second and best Edition of the Original.

LONDON: Printed for Bernard Lintott, at the Middle-Temple-Gate in Fleetstreet. 1704.

Price 6s.

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#### To the Right Honourable

# Robert Harley, Esq;

Speaker of the Honourable House of Commons, one of Her Majesty's Principal Secretaries of State, and of Her most Honourable Privy-Council.

SIR,

Work that draws upon You the Trouble of this Address, but the Right Your self and Family have to the Patronage of whatever immediately concerns the Protestant Religion, for which this Book is an Apology, and written by one who had forsaken the Errors of Rome. Yet the this be a sufficient Reason, I dare not deny but I have an Ambitition to approach You with somewhat sit for me to offer, as a Mark of my profound Respect, and can only wish I had made it as worthy Your Acceptance.

If an Hundred Years could add any Value to it the Original has them to plead for its Reception: But You, Sir, are too well acquainted with Chartis Pretium quotus arroget Annus, to take that for the valuable Antiquity, and I know my self too well to think that what I do can raise the Price. However Cambden, Raleigh, Bacon, and other admirable Writers of that time and our Nation, have done enough to vindicate the Learning of that Age from Contempt; and I hope this Author, tho not of so high a Form as those Celebrated Writers, may be thought to have contributed his Mite. I have Reason to be-

#### The Dedication.

lieve the Obscurity he has lain under so long is owing to the Tongue he wrote in, the Spanish, which was his Native one, and but little understood in this Kingdom. He confesses he wrote these Two Treatises for the Benefit of his Countrymen, the Spaniards, nevertheless they have at length been thought worthy, by divers good Members of the Church of England,

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to be communicated likewise to us.

It is not, Sir, that they think our Church wants the Apology of any Foreigner whatever; we have had too many great Writers to leave that Suspicion; but they think the Testimony of a Convert, whom by all that appears nothing but meer Conviction could have brought over, might be at least Argumentum ad Hominem against the Church of Rome. The Author, in my Opinion, takes the proper Method: He speaks of these Things historically, for Recensere est resutare; and such is the Vanity of Mankind, that they who will not yield to any Strength of Reason may be taken by plain Fast, because they think themselves as much Masters of that as any others, and do not by conceding confess any Superiority of Understanding, which most Men are loth to do.

I can't yet make any great Boast of the Converts made by this Book, nor do I expect from the Translation a further Opportunity. It is not the ordinary Temper of Mankind to be convinc'd by Reason, and I suppose this will have the Fate of other good Books, to be read, approv'd and forgotten. And this Consideration is another Reason, Sir, why I address it to You, that so valuable a Name at the Head of it may preserve it. Not that I have the Presumption to ask Your Protection for its Faults, whether proper to me or the Original, but to let the World see I had however that Considence in my Author as to submit him to the greatest and most impartial Judge I knew.

It has been the common Practice of such Addresses as this to offer Incense to the Patron, but I am sensible how little You value it, and how unable I am to present

#### The Dedication.

present what is worthy Your Acceptance. The Queen, the Parliament, and indeed the whole Nation, are the Vouchers of Your great Worth, and it would be but Presumption in me to pretend to add any thing to their Testimony. To be Thrice Speaker of the House of Commons successively, and Secretary of State to so great a Queen, are such honourable Marks of a concurrent high Esteem that no private Gentleman I ever read of

can boast of so glorious a Distinction.

But while the greatest Part of Europe expects to be supported by Your Care, I should do the World an Injury, if I was able, to divert You from it. I am conscious of my Inability to entertain You as You ought to be entertain'd, and therefore have not the Vanity to attempt it. But I am Ambitious, in a respectful manner, to make my self known to You, and thought I could not find a more proper Occasion, than by Addressing a Defence of the Protestant Religion to a Gentleman whose Father, Brother, and more particularly himself, have signalized themselves so extraordinarily that way. But it is sufficient for me I have the Honour, as well as I am able to express, of showing to the World with how much Respect I am,

SIR,

Your most Obedient, and Devoted Humble Servant,

J. Savage.

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# HISTORY

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# P O P E S.

### PART I.

Worship due only to God to a meer Creature, is the most enormous Sin that ever was or can be imagin'd, inasmuch as it endeavours to dethrone the Almighty, and to place in his stead a Deity of its own, even the Work of Man's Hand. Being a Crime thus great God has punish'd it as rigorously, as we may see by his cha-Exod. 32. Stissing the Israelites when they made the Golden Calf; for which Offence he had entirely extirpated them.

them, had not Moses interceded for them, who, nevertheless, could not prevail so far, but that there

19, 20.

dy'd near Three Thousand on that Account. Now it is to be observ'd neither Aaron nor the Israelites could be suppos'd to think this Calf a God; what they thought was, that that Honour they paid the Calf they paid to God, for which Reason Aaron no fooner faw that Idol exalted but he rais'd an Altar to it, and proclaim'd, faying, To morrow Shall be the Feast of Jehovah. This kind of Idolatry the Children of Ifrael had learnt in Egypt, whose Inhabitants, among other Things, worthip'd Apis, or Serapis, under the Figure of an Ox. This manner of Worship the Israelites apply'd to their own use, being, it seems, desirous to have a visible Deity to pay Adoration to, wherefore they made themselves a molten Calf, which Aaron fashion'd with a graving Tool, saying to the People, These be thy Gods, O Israel, which brought thee up

out of the Land of Egypt. The same says God of them in the Eighth Verse of the same Chapter, where he complains to Moses concerning them.

Also David in the 106th Psalm, and 19th and 19th Los. 20th Verses, says, They made a Calf in Horeb, and

worship'd the molten Image. Thus they chang'd their Glory into the Similitude of an Ox that eateth

dolatry, made two Golden Calves, whereof he plac'd one in Betbel, and fet up the other in Dan, telling the People, as his Ancestors had done in

brought thee up out of the Land of Egypt. Now, as I have faid before, it is not to be imagin'd that either Aaron, the Israelites, Feroboam, or his Subjects, could have been so void of Sense as to think the Calf or Calves, they had just before made with their Hands, was God, whose Being is from all Eternity. They rather believ'd that God, who brought them up Taypt, being represented

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by that Calf, he infus'd into it a certain Divinity, which they for that reason worship'd. Doing thus, nevertheless, they took away the Adoration from the Creator, and gave it to the Creature; wherefore Holy David fays of them, That they Pfal. 106,20. chang'd the Glory of God for the Image of an Ox. The same may we say to our Adversaries. They will tell you they do not believe that the Image of our Lady of Guadalupe, or that of Monfarrate, is the same Virgin Mary who is in Heaven, nor that the Crucifixion at Burgos, which is of Wood, is the same Christ who sits at the Right Hand of the Father. What they pretend is, that God has infus'd into these, and the like Images, a certain Divine Spirit, to make them the better represent both the Holy Virgin and Christ crucify'd; whence, they fay, it comes to pass, that they are capable of performing Miracles, and for which Reason they worship and adore them. Thus they deprive God of his Glory, and give it to the Works of Mens Hands. Also when they are under any Affliction, instead of imploring Help from God thro' the Mediation of his Son Christ, one has recourse to our Lady of Guadalupe, another to our Lady of Monfarrate, a third fort to our Lord of Santelmo, a fourth to our Lord of St. Blas, a fifth to our Lady of Santa Lucia, and the like, whereas not one remembers to take notice either of our Creator, or Saviour Jesus Christ. And if it should happen there should be one amongst them who call'd upon God or Christ for Relief, they would immediately stigmatize him, as they imagine, with the Name of Heretick and Lutheran, for invoking those for that Affistance which, they fay, can only come by means of the Saints. Yet God exprelly commands us, That in the Day of Tribulation we call upon Pfal. 50. 15. him alone, and he will give us ease. Also Christ Matt. 7. 7. tells us, Whatever we ask in his Name shall Mark 11.4. be granted. But of this we shall speak more at & 16. 23. B 2 large

large in our Treatise of the Mass: Now let us

return to the Fewift Idolatry.

The Jews endeavour, what they can, to excuse their Ancestors from the before-mention'd Prevarication, of which they lay all the Blame on the poorer fort of Egyptians, who, they say, mix'd with the Israelites at their coming out of Egypt. Yet God, where he speaks to Moses concerning them, expressly throws the whole Fault on the Israelites, making no mention of the Egyptians, and says,

Exod. 32. 8. They are a Stiff-neck'd People, and as such he will destroy them. Let therefore the Jews endeavour no further to excuse their Ancestors in this Matter, their own Rabbi's testifying, that even to this Day that Prevarication about the Calf is not clear'd.

Moses also tells the People, no Missortune had befallen them which had not partly been occasion'd by the Iniquity of this Calf. Yet a much greater Wickedness did those Jews commit afterwards, when they crucify'd the Lord of Glory their

Isaiah 53. Messias, as had been prophecy'd in the 53d of I-Dan. 9. 20. Saiah, throughout the whole Chapter, the Ninth of Daniel and the 20th Verse, and many other Places, for which grievous Offence, tho' they were

Rom.11.17. the natural Branches, God has torn them off from the ever green Olive, his Church, and engrafted us Gentiles in their stead. On Account of this

Pfal. 117. 1. great Blessing David, in the 117th Psalm, says, O praise the Lord all ye Nations, praise him all ye

People, &c.

The Fews have suffer'd three great Captivities; the First in Egypt, the Second in Babylon, and the Third which they now undergo, being scatter'd and dispers'd throughout the whole World. As to the First and Second God acquainted them how The First long they were to remain in Captivity. For the Captivity First, God said to Abraham, Know of a certain of the Jews. First, God said to Abraham, Know of a certain Gen. 15.13. thy Seed shall be a Stranger in a Land which is not Acts 7.7. theirs, and shall serve the Princes thereof, and they

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shall afflict them Four Hundred Years. But know also, that Nation whom they shall serve will I judge; and afterwards they shall come forth with great Substance; which is verify'd by Exodus 12. 36, 37. Exod. 12. As to the Second Captivity, God fays, by the 36, 37. Mouth of the Prophet Feremiah, And it shall come Captivity. to pass, when Seventy Years shall be accomplished IJere. 25.12. will punish the King of Babylon, &c. Also, For thus saith the Lord, after Seventy Years be accomplish'd at Babylon I will visit you, and perform my Word towards you, in causing you to return to this Place, &c. Of the accomplishing these Seventy Years Daniel speaks in his 9th Chapter, the 2d Dan. 9. 2. Verle. As to the Third Captivity, wherein they Third Caphave remain'd now near Seventeen Hundred Years, tivity. and in which they are like to continue dispers'd throughout the World without a King, without a High-Priest, without Sacrifice, without Pefah, (their Pascal Lamb) without Prophets, and without many other Things which God had commanded them, there are no certain Limits fet when it is to have an end. 'Tis true, they have a general Promise from God Almighty, that whenever they shall repent of their Wickedness and turn to him he will forgive them, and collect them from all Parts of the Earth, where they are now dispers'd and afflicted; but fince he has not yet done it, 'tis reasonable to conclude they still continue obstinate, and have not yet fincerely converted themselves to him; for if they had he would doubtless have been just to his Promises, and withdrawn them from their Afflictions. For this Reason God takes Pleasure in chastizing them, as Moses says, Deut, Deut. 28.63, 28. 63, 64. And it shall come to pass that as the therto cha-Lord rejoic'd over you to do you good, and to multiply sifes their you; so he will rejoice over you to destroy you, and incredulity. to bring you to nought; and ye shall be pluck'd from off the Land which ye go to possess. And the Lord shall scatter ye among all People, from the one ena of

the Earth to the other; and there ye shall serve other Gods, which neither ye nor your Forefathers have known, even Gods of Wood and Stone, &c. Their Obstinacy and Incredulity in not knowing the Day of their Visitation, and in slighting and murdering their Messias is doubtless the Cause of their so miserable Captivity, in which they shall assuredly remain 'till such time as they acknowledge God the Father, in his Son Christ, whom he has fent.

Moreover the Book of Judges is full of the Punishments which God inflicted on the Israelites for their Idolatry, and which brought them into the Judges 2.19, Hands of their Enemies: Yet, as a merciful Father, he restor'd them upon their Repentance, tho' they as often return'd to their Crime, and he to his

20, &c. Judgments; so we read they became worse and worse, bowing before other Gods, and persisting in their Disobedience and Hardness of Heart, insomuch that God's Anger was kindled against Israel, &c. Like-

s. & 8. wise Deborah, in her Song, says of them, They chose new Gods; then was War in their Gates. So much did God abhor Idolatry, that of the Ten Commandments he had ordain'd, Two were against that Crime. First, Thou shalt have no other Gods but me. Secondly, Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is in Heaven above, or the Earth beneath, &c. And immediately after, Thou shalt not incline to them nor worship them, for I, the Lord thy God, am a jealous

Two kinds God, &c. In the First Commandment God forbids of Idolatry. internal and mental Idolatry, and in the Second ex-

ternal and visible.

Idolatry is so enormous and horrible a Sin, that God, who is a just Judge, punishes it with the severest of his Judgments. God delivers up Idolaters to a reprobate Sense, in a manner that being forsaken of him Satan presently enters their Hearts, and they become his immediate Servants, doing what

what is not convenient. St. Paul, in his Epistle to the Romans, says of Idolaters, That they chang'd the Rom. 1.25. Truth of God into a Lie, and worship'd and serv'd the Creature more than the Creator. And immediately after he mentions their Punishment, saying, Because they did not retain God in their Know- 28. ledge he gave them over to a reprobate Mind, to do

those things that were not convenient.

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The Defence the Romanists make, in relation to this matter, is frivolous; they fay, they do not worship nor honour the Images, but what they represent. To which I answer, The Heathens likewise did not adore Images, but the Persons they represented; for no body can believe they thought the Image of Jupiter to be really Jupiter, but only what represented him. Yet how much more do the Romanists do, who not only command Images to be made, but likewise to be reverenc'd and ador'd? For Example, in the Second Article of the Coun-concil. Nicil of Nice, (not that First holy and good Council cen. Artic.2. held in that City, but the Second, affembled by the cruel Empress Irene) it is said, Let us adore Painted Images. And in the Third Article, The Invisible and Divine Nature is neither to be painted nor figur'd, inasmuch as no Man living ever saw God; let us adore, therefore, the Picture of his Humanity, represented to us in Colours: Let us also reverence and adore the holy Image of our Lady, the Mother of God, &c. We may here fee how the Romanists contradict themselves; in one Place they command the Adoration of Images, and in another by a General Conneil forbid it. Thomas Aquinas, Aquinas Summ. Parin his Summas Partes, speaking of Adoration says, tes. The Cross ought to be worship'd in the same manner as God; which the Romanists readily observe, especially on Holy Friday, when they prostrate themfelves before the Holy Cross, and make Offerings to it. This Adoration they fay St. Gregory ordain'd, but how can that be? when the fame Saint, writ-

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ing to Serenus, Bishop of Marseilles, who had thrown down, destroy'd and burnt several Images, s. Greg. E-uses these Words, We had commended you, if you pist ad Sere-had forbid the Worship of Images; and a little after, which are plac'd in the Church, not to be worship'd, but for the Instruction of the Ignorant. Hereby it is plain St. Gregory was not the Institutor of the Adoration of the Cross. 'Tis true he says, Images are the Books of Fools and Common People; but he must pardon us, if we do not agree with him in that Assertion, being rather dispos'd to follow the

Habac. 2.18, Word of God. Habacuc says, What profiteth it the graven Image, that the Maker thereof hath graven it; the molten Image, and a Teacher of Lies, that the Maker of his Work trusteth therein, to make

19. him dumb Idols? Wo unto him that saith to the Wood, Awake; to the Dumb Stone, Arise, it shall teach: Behold, it is laid over with Gold and Silver, and there is no Breath at all in the midst of it. Al-

Jer. 10. 8. so Jeremiah says, But they are altogether Brutish and Foolish: The Stock is a Doctrine of Vanities.

14. Every Man is brutish in his Knowledge; every Founder is confounded by the graven Image; for his molten Image is Falshood, and there is no Breath in them.

15. They are Vanity, and the Work of Errors; in the time of their Visitation shall they perish. On this A Saying Account Athanasius said well; If a living Man, of St. Atha-quoth he, can't move you, how should a wooden nassus. One be able to do it? Epiphanius, Bishop of Cyprus, going into a Church and seeing a Curtain hanging before the Picture of Christ, or some other Saint, he commanded it to be made use of in the Burial S. Hieron. of a poor Body, saying, What a sad thing is it

that the Image of Christ, or any other Saint, should be painted and hung up in the House of God? Also the same Epiphanius said once in a Sermon he Preach'd, Remember, Beloved Sons, neither to place Images in the Church nor the Church-yard, but always to carry God in your Hearts. Nay, I say more, ye ought

S. Hieron.

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not to permit any Image in your Houses, since it is not lawful for a Christian to employ his Eyes more than his Mind. The most ancient Council of Elibera, which was long fince celebrated in Spain, and many other ancient Councils, have condemn'd Images: Likewise many Christian Emperors have prohibited them. Thus Valens and Theodofins writing to the Prafectus Pratorianus, said, As we have Petrus Crigreat Regard to the maintaining and Supporting the nitus Lib. 9. Religion of the Supream God, we strictly charge and Disciplina. command you to Suffer no Person to delineate, carve, or paint in Colours, Stone, or any other Matter whatsoever, the Image of our Saviour. But on the contrary we charge and enjoin you, that wherever any such Image or Picture shall be found ye immediately cause it to be pull'd down and defac'd, punishing with the extreamest Rigour all that shall presume to act contrary to thefe our Decrees and Commands. Let not our Adversaries then persist in their Obstinacy, fince they fee Christian Emperors, Fathers of the Church, Antient Councils, and, what is more, the Holy Scriptures forbid the Use of Images. I would fain ask when or at what time God has commanded this kind of Worship: Let them give me but one Example either out of the Old or New Testament, whenever any of the Patriarchs, Prophets, Apostles or Martyrs made use of them; whenever any of them either worship'd God or his Saints by Pictures. I know they can give no Proof of this, and fure they will not pretend to be wifer or more holy than these Men were. I wonder God does not ask of them who requir'd this at their Hands; for this is no Worship instituted by him, but a Diabolical Invention introduced by Man. Let us but continue constant to what he commands, Thou shalt make to thy self no Exod. 20. 4. graven Image, and we shall never err. The Deut. 5.8. Church of Rome has taken away the Second Commandment, and that they may have Ten remaining

has made two out of the Tenth. But the Fews nor the Primitive Greek and Latin Fathers did not True Divi- fo; they acknowledg'd the Second Commandment sion of the against Images, and gave it a Place accordingly. Ten Com- Origen, in his Eighth Homily upon Exodus, says, mand-Some fancy the First and Second Commandment make ments. Origen. but one, but where would then the Truth of the Decalogue be? 'Tis certain the First Commandment is Exod. Thou shalt have no other Gods but me; and the 8.7 Second, Thou shalt make to thy felf no graven Ichrysoft. mage, &c. Thus far Origen. Chrysoftom, in his Hom. 49. in 49th Homily upon Matthew, Exposition 2d, Atha-Matth. Athan. Sy-nasius, in his Synopsis Scripturarum, St. Ambrose, upnop. Script.
S. Ambrose on the Sixth Chapter of the Epistle to the Ephesi-& s. Jerom. ans, and St. Ferom upon the same Chapter, reckon in 6 Cap. ad Con the Same Chapter for the Second Commandment that which we aver Ephef. about Images. Also Josephus, in his Third Book Joseph. Lib. 3. & of Fewish Antiquities, Chap. 4. and Philo Judans, Philo Juda- of Jewish Antiquities, Chap. 4. and Philo Judans, in that Book of his upon the Commandments, divide them after the same manner as we do. Now if this Division of the Decalogue be true, as we have fufficiently prov'd from the express Word of God, and from the Primitive Fewish, Greek and Latin Church of Fathers, then does it necessarily follow that the Rome cur- Church of Rome is curfed of God, fince it has mherefore. and inviolable I am of the Almighty which no ho and inviolable Law of the Almighty, which no body ought either to add to or diminish from, ac-Deut. 4.2. cording to what God himself fays; Te shall not Prov. 30. 6. add unto the Word which I command ye, neither shall ye diminish from it, that ye may keep the Commandments of the Lord your God, which I command re. If then the Church of Rome has fo manifestly and fo shamelesly taken the Liberty to introduce Innovations, what may it not farther attempt? The Belly, as they fay, has no Ears, therefore the Romanists take care to stuff both their Bellies and Chests. Great Treasure is daily offer'd to their Images, whether in Oyl, Wax, Perfumes, Silks, Plate,

Plate, Gold, Precious Stones or the like. Both Thieves and ill Women are very liberal on this Account. Priests and Friars compose and cloath their Images with what Whores have presented, wherein they act contrary to the Command of God, who expressy commands That they shall not Deut.23.18. bring the Hire of a Whore into the Honse of the Lord, &c. inasmuch as God, who is just and pure,

abhors what is got by Filthiness and Sin.

Moses relates, when God spake to the People Dent. 4.12, from the Mountain, they heard a Voice but faw no Person. What God meant by this Moses immediately after informs ye in these Words; Take 25, ye therefore heed unto your selves, (for ye saw no manner of Similitude, on the Day the Lord spake unto ye in Horeb out of the midst of the Fire) lest ye cor-16. rupt your selves, and make ye a graven Image, the Similitude of any Figure, the Likeness of Male or Female. The Vulgar Edition of the Bible, which vulgar. Edit. is that the Church of Rome approves, fays, Ne for-Biblia. té decepti faciatis vobis Sculptam Similitudinem aut Imaginem Masculi vel Femine, which is as much as to fay, Lest being deceiv'd ye make to your selves a carved Likeness of any Male or Female. Let our Adversaries then take care that for the future those Images they make be neither Male nor Female. But supposing the making of Images should be a Thing indifferent, and not contrary to the express Command of God, yet ought the good Magistrate, whenever he fees any Superstition or Idolatry in the ignorant Vulgar, prohibit the Cause of it, and destroy the Images; imitating herein the holy King Hezekiah, who brake down the Brazen Serpent Numb. 21,8. which Moses had made, because he saw the Israelites burn Incense to it, as you may read in the Second of Kings, the 18th Chapter and the 4th 2Kings18.4 Verse, &c. Our Adversaries nevertheless adorn their Images with Flowers, Garlands, Crowns; kifs 'em, cloath 'em, gird 'em, exhaust their Treafures upon 'em, light up Candles and Lamps to 'em, burn Incense before 'em, perfume 'em, carry

'em on Mens Shoulders in Procession, bow the Knee to'em, adore'em, and entreat Help from 'em in time of Necessity. Read, to this purpose, the Epistle of Feremiah, which Baruc relates in his Sixth Chapter, and you will find what is there faid is at prefent acted in Spain. If this be not Idolatry and Superstition, what is or can be? If good King Hezekiah liv'd but in our Days what would he not do to these Images and Image-Worshippers? The fame fure he did by the Brazen Serpent, break 'em and destroy em. Our Adversaries make their Excuses, but the Israelites might have made the same and perhaps they did: Nevertheless, with all their Excuses the good King threw down their Idol. Now you must not believe this Serpent, plac'd on Serpent I- high, and which King Hezekiah brake, was of small mage and Account: Know, it was the Figure of Christ him-Figure of felf, which was to be exalted and carry'd about as a Banner, that who foever should follow it and believe in it might have Eternal Life; for as those that look'd on Christ, follow'd him and believ'd in him were to be heal'd of their Spiritual Infirmities, fo fuch as look'd on this Serpent were to be cur'd of their Corporal. This is not my Interpretation but St. Fohn's, in his Gospel, the third Chapter and the Fourteenth and Fifteenth Verses, where he John 3. 14, has these Words, And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be

15. lifted up: That who soever believeth in him should not perish but have eternal Life. Now tho' this Serpent had been made by Moses at the Command of God, with fo great a Signification as St. Fohn gives it, and altho' it had continu'd among the People of God for so many Years, viz. from the time the Israelites were in the Defart to that when Hezekiah reign'd, yet all this did not hinder that good King, as foon as he faw the People pay Divine

vine Adoration to it, from destroying it. Also this his Zeal was commended by the Scriptures, as you may find in the Second of Kings, the 18th 2 Kings 18. Chapter, and the Third and Fourth Verses, And 3. 4. he did that which was right in the fight of the Lord, according to all that David his Father had done. He remov'd the High Places, destroy'd the Images, cut down the Groves, and broke in pieces the Brazen Serpent which Moses had made; for even unto those Days the Children of Israel burnt Incense to it, and call'd it Nehushtan, which is as much as to fay, a Thing of Metal. Would to God our Christian and Catholick Kings, now a-days, would imitate this good Fewish Prince. Would to God they would look into the Relicks and Miracles that are in their Dominions, and diffinguish the true from the false. But, Alas! the old Proverb's verify'd, Let it be a Miracle tho' the Devil do it.

The Romanists make a ridiculous Distinction be- A Ridicutwixt an Idol and an Image. They fay the Law low Popish of God forbids Idols, and yet allows of Images. Diffinction. They fay an Idol is an Abomination, but an Image is not. They fay they detest Idols, but honour Images. We prove this Distinction to be ridiculous, from Exodus 20. 4. and Deuteronomy 5. 8. Exod. 20. 4. both which Places contain part of the Second Com- Deut. 5. 8. mandment, and forbid worshipping any Likeness of any thing either in Heaven above, the Earth beneath, or the Waters under the Earth. There the Lord fays, Thou Shalt not make to thy self a Pefel: Now all the difficulty is to know what this significati-Pefel means. Why the Word is Hebrew, and de-on of the riv'd from the Verb Pafal, which fignifies to Carve, Word Pefel. Grave or Cast, therefore 'tis plain we are hereby forbid to worship either Grav'd, Carv'd or Cast Images, and what their Word Image can fignifie more I can't tell, let them expound it as they pleafe. The Word Idol is a Greek Word, the same with Simulacrum, or Imago in Latin, which are not dif-

ferent from what we call an Image or an Idol in English. These Four Words, Pefel, Eidolon, Simulacrum and Image, fignifie the fame thing, and only differ in that one is Hebrew, another Greek, a third Latin, and a fourth English. St. Ambrose Erasm. An-alfo, as Erasmus observes in his Annotation on the Eighth Chapter of the First of Corinthians, under-Lastan. In- stands an Image by the Word Idol. Lastantius flit. Lib. 2. derives the Word Simulacrum from Simulando, and Eidolon from Eidos, which is as much as to fay an Appearance or Show. It appears to be a Person. Pfal. 115. 5, and is none. Months they have, as Holy David fays, but speak not; Eyes have they, but see not. 6. They have Ears, but hear not; Nofes have they, but , smell not. They have Hands, but feel not; Feet have they, but walk not. Thomas Aquinas, the great Advocate of the Dominicans, makes this Difference, as Erasmus observes in the Place aforesaid, between an Idol and an Image. He fays, Simulacrum est Res facta ad Similitudinem alicujus Rei Naturalis, whereas Idolum est si Corpori Humano jungatur Caput Equinum. A very ridiculous Distinction doubtless. Let us conclude this Subject with what was ordain'd in the Council of Elibera in Spain in Summ. Con- the Year 335, whose Thirty fixth Canon, according cil. Can. 36. to Carranza, in his Summa Conciliorum, runs thus, Placuit Picturas in Ecclesia esse non debere; ne quod colitur aut adoratur, in Parietibus depingatur, which is as much as to fay, It is thought good there be no Picture in the Church, since what is to be worship'd or ador'd ought not to be painted on Walls.

Elibera, a Elibera, where this most antient Council was very anti-held, was a City near the Place where Granada now stands. It was destroy'd, and out of its Ruins Granada was built or augmented, and which has even at this Day a Gate call'd d'Elvira, the Word being only a little corrupted from Elibera. Now if this Canon, which has been made near 1300 Years,

Years, had been hitherto observ'd in Spain, there would not have been fo great Idolatry, as there now is in that Kingdom. Rife, Lord, rife and take Care of thy Honour, convert or confound all that adore the Pefel, the Work of Man's Hand. Now all we have faid against Images must be understood only of such as are made use of in Religion, for otherwise the Art of Painting and Car- Art of ving is undoubtedly lawful. Take away the Super-Painting stition, and the Art is good. But if there be any and Car-People or Nation which have committed Idolatry, doubtedly either internal or external, they are Popish; for lawful. what do we fee in their Churches, Houses, Streets, &c. but Idols and Images, which are order'd by them contrary to the express Command of God, Thou shalt make to thy self no graven Image, &c.

The Popi to Church not only commits that Ido- Papifts latry which the Gentiles committed, by also goes greater Ibeyond it. It commits an Idolatry which never than the any Pagan or Gentile thought of. It makes Gentiles. its Bread and Wine in the Sacrament of the Lord's Supper, to be not only a Representation, or Commemoration of our Saviour's Death, but also the true Body and Blood of Fesus Christ identically as he fuffer'd on the Cross, and as such worships and adores him for true God. But we Defigu hope to prove in this our First Part, with the of both Affistance of the Almighty whose Cause we main-Trads. tain, that the Pope, who invented this Idolatry, and many other Falsities, is Anti-Christ, and a false Priest; and in our Second, by the same help, that the Mass is a false Sacrifice, and an evident Idolatry. And forafmuch as our chief Intent is not to much to discountenance Lies, as to affert Truth, we will, after our having prov'd the Pope to be a false Priest, and the Mass a false Sacrifice, proceed to shew, according to St. Paul's Epistle to the Hebrews, that Jesus Christ is the true and only Heb. 5.

Prieft,

Priest, and that his most Holy Body and Blood, which he offer'd on the Cross for us, is the true and only Propitiatory Sacrifice, to procure us the

Many daily wonder why I, with fo great Constancy and Fervency, or, as they term it, Obsti-

Love and Favour of the Eternal Father.

nacy, go about to condemn and overthrow the Pope and his Mass, and therefore calumniate and revile me, not only among the Vulgar, but likewife to Nobles and Great Men, accusing me of Partiality, Arrogance, Sedition, and the like. But to show these Persons that I am neither mov'd by Ambition, Vain-Glory, nor any other Passion, but only by a true Zeal for the Glory of God, and the Salvation of my Soul, I will, in this my First Part, give Reasons for what I believe as to the 1 Pet. 3.15. Pope and his Authority, and, according to St. Peter, Will be ready always to give an Answer, with Meekness and Reverence, to all that shall demand the Reason of my Hope. The Reason therefore I give for my condemning and abominating Popery, and flying from the Pope as from a Pestilence, is the scandalous Lives and impious Doctrines of the Popes, as also what the Fathers and ancient Councils have faid of them, together with three remarkable Passages in the Holy Scriptures, which are infinitely for my purpose, yet which being in every good Christian's Mouth, I shall omit to quote them. As for my Second Part, I will therein give my Sentiments concerning the Mass, and its Holiness.

The Pope and Mass are the two Pillars which support the Church of Rome. They are very ancient, having now continu'd above a Thousand Years. Their Beginnings were but small, yet have they daily encreas'd, smug'd up and adorn'd themselves 'till they arriv'd at the Condition we find them at present in. They have made themselves exceeding spruce by Habits of Gold, Silver,

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and Silk, befet with precious Stones, yet within are they nothing but Superstition, Hypocrific and Idolatry. I have often fet my felf to confider which of these two Pillars of the Roman Church, the Pope or Mass, were the stronger or best esteem'd. Who can reckon up the many Virtues, Excellencies, Holinels and Divinity the Papilts lay the Mass is in Possession of? Nay, how beneficial it has been to all Things, both animate and inanimate, living and dead? When I confider'd this The Pope I was ready to give the Mass the Pre-eminence, has greater but when I had better deliberated I chang'd my Authority Opinion, and believ'd the Pope to be the Principal Mass. Column. My Reasons were these; Inasmuch as the Cause is preferable to its Effect, and the Creator to the Creature, the Pope, who invented the Mass, must of necessity be so to the Mass that was invented by him; as hereafter, an't pleafe God, I hope to prove. That the Pope is greater than Pontific. the Mass, and that he is the Master, and the Sa-Sect. 1. c. 3. crament his Servant, we prove by this, in that the & Sect. 12. Pope, when he is to go from one City to another, c. 10. & 4. fends before him, fometimes a Days Journey or two, his Hoft upon a Mule, who carries a Bell about his Neck, accompany'd by all the Mob and Rascality of the Court of Rome, with Dishes and Spits, old Shoes, Cauldrons, and the like, not forgetting Curtefans and Pipers. Being arriv'd with this honourable Company at the Place where his Holiness is expected, the Host waits him there, and, upon notice of his Approach, goes out to meet him. Open thy Eyes, O Spain! or rather let God open 'em for thee, that thou may'ft fee what Esteem the Pope has for the Holy Sacrament, which he fells thee for thy Mony, telling thee it is thy true God. Also he that Sacrifices is more worthy than he that offers Sacrifice, for God does not so much look upon the Sacrifice as him that presents it. The Holy Scripture says, God regard-Gen. 4. 4.

ed Abel and his Offering, but Cain and his Sacrifice he did not. The Apostle gives the Reason, Heb. 11. 14 saying, By Faith Abel offer'd a more acceptable Sacrifice than Cain. The Pope is the Priest, and Mass the Sacrifice he offers; Ergo, the Pope must be more worthy than the Mass. By these Reasons, and many more I could bring, I conclude the Pope to be the Principal Pillar of the Church of Rome, therefore I will first attack him, and afterwards the Mass, by the Assistance of the most powerful Father, Son and Holy Ghost, whose Cause and Honour I defend.

Words an- The Word Papa has undergone a like Fate with tiently ta-divers other Words, which antiently were taken ken diffe- in a quite contrary Sense to what they are now. what now. For Example, the Word Tyrant antiently signify'd Virgil. Ene- a King, and so Latinus, in Virgil's Eneids, stiles id. 7. Eneas, whose Friendship he desir'd. Also Sophi-

Eneas, whose Friendship he desir'd. Also Sophista formerly signify'd a Wise Man, but now it is taken only for a Pretender to Wisdom. Likewise the Word Hostis anciently meant no more than a Stranger, but now it signifies an Enemy. So, in like manner, the Word Papa was antiently taken in a good Sense, and given indifferently to Bishops and Ministers of the Word of God, because in the Primitive Church, a Bishop, Minister and Pastor were all one. But afterwards Riches made the Difference we now find. Read to this purpose the

S. Hieron. Epistle of St. Jerom to Evagrius, Tom. 2. That Epist. ad E-vagr. Tom. 2. this Word signifies what we have said we prove al-Antiently so from divers Epistles of the other Fathers of the Bishops and Church, such as St. Cyprian, Dionisius Alexandri-Ministers nus, St. Austin, Sidonius Apolinaris and St. Grego-ry; as also from the Acts of divers Councils, all

which we desire our Readers to peruse. The Greeks even at this Day call their Priests Papaous, and the Germans stile theirs Pfaff, which Names undoubtedly came from the Word Papa, which, according to Suidas, signifies Father in the Sicilian

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Tongue. Now of all these Authors I have mention'd I will quote Proofs but out of two. First St. Ferom writing to St. Austin, says, I entreat s. Hieron. you affectionately to recommend me to our Holy and Epist. ad S. Augustin. venerable Brother, Pope Alipio; yet, 'tis certain, Alipio was never Bishop of Rome. And, Secondly, among the Epistles of St. Cyprian there is one with s. Cyprian, this Title, The Presbiters and Deacons residing in Epist. 7. lib. Rome send Health to Pope Cyprian. Now what is to be observ'd is, that the Church of Rome gave this Title of Pope to St. Cyprian, who was Bishop of Carthage, and never so of Rome. But since the Avarice and Ambition of the Bishops of Rome have encreas'd to that degree, that they have made themselves Princes and Universal Bishops, and for The Bishop the same Reason Antichrists, as St. Gregory terms of Rome them; they have deprived their Fellow-Bishops of will have the Title of Pope, and referv'd it wholly to them-bimfelf. felves, in a manner, that there is now no other Pope than the Bishop of Rome, who being also Antichrift, it follows, the Name of Pope ought to be equally abhorr'd and detelted by all good Men. What we have to fay is not against the first Acceptation of the Word Pope, but against the fecond.

Jesus Christ, our Redeemer, whose Voice God commands us to hearken to, and govern our selves by, gives us a certain and infallible Sign how to know a good Tree from a bad, a true Ch istian from a salse, and a good Shepherd from a mercenary one. The good Tree, says he, brings forth good Matt. 7. 17. Fruit. He says also, we shall know Hypocrites by their Works: Likewise, speaking of himself, The John 5. 36. Works that I do bear Witness of me, &c. Moreover the same Christ says, The good Shepherd lays to. 11. down his Life for his Flock, but not the mercenary One, who avoids it. Men can only pass their Judgments upon what they see; the Heart is known only to God. Following, thererefore, this Ad-

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have been the Lives and Doctrines of the Popes from their beginning to this Day; whether they have been good or bad, true Ministers of Christ, or false Agents of the Devil. Now to make what we pre-

Division of tend to the better appear, we will divide all the the Bishops Bishops of Rome into three Classes. The First of Rome. Class shall contain all from the First Bishop to St. Silvester, the Second all from St. Silvester to Boniface III. and the Third all from Boniface III.

to the present Pope Clement XI.

St. Peter Opinion is, that St. Peter was the First Bishop of never was Rome, which, nevertheless, cannot be prov'd by Bishop of the Holy Scriptures, but rather the contrary. Many have treated on this Subject, to whom I refer those that have a Mind to be satisfy'd by others; but, for my part, I take what our Adversaries say as to this matter to be impossible. First, they say, St. Peter liv'd after Christ's Passion Thirty Eight Years, which they compute thus, viz. That he staid some time in Judea after Christ's Death, then went to Antioch, where he was Bishop Seven Years, and afterwards travell'd to Rome, where he held the Episcopal See Twenty Five Years. This Bar-Carran. Sum. tolomeo Carranza relates in his Summa Conciliorum:

carran. Sum. tolomeo Carranza relates in his Summa Conciliorum; yet the Epistle of St. Paul to the Galatians shews this to be impossible, allowing to be true what our Adversaries say, that St. Peter liv'd not above Thirty Eight Years after our Saviour. St. Paul in

Gal. 1. 17, his First Chapter of the said Epistle says, After his

Conversion he went not to Ferusalem, but into A
18. rabia whence he turn'd towards Damasem and

18. rabia, whence he turn'd towards Damascus, and Three Years afterwards came to Ferusalem, where he found Peter, with whom he staid Fifteen Days, not to learn of him, but to confer with him, as

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Years after this he says he came to ferusalem a9, gain, where those that were the Pillars of the
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Church, viz. James, Cephas that is Peter, and John join'd Company with him. Now all these Years make at least Eighteen. Then St. Paul went to Antioch, where meeting, as he fays, with St. Peter, he withstood him face to face, because he was 11. to be blam'd, for his Dissimulation in conversing with the Gentiles. Now if St. Peter staid here Seven Years, and afterwards Twenty Five in Rome, and to those were added Eighteen that went before, then must he at least have liv'd Fifty Years after our Saviour's Death, and confequently it cannot be true that he liv'd but Thirty Eight, as Carranza relates. Neither can it much less be so what Onuphrius Panvinus reports, that St. Peter was martyr'd Panvin. Thirty Four Years, Three Months and Four Days pifc. Rom after our Saviour's Passion. This he says in his Chronicle of the Roman Bishops, and in his Notes on Platina in the Life of St. Peter, he reckons up the Years St. Peter liv'd after Christ's Death in this manner: First, he says, from the Death of Christ to the Second Year of the Reign of Claudius were Ten Years, all which time St. Peter remain'd in Judea without going once out of it, but which being expir'd he went to Rome where he staid Four Years, whence he was at length banish'd by the Edict of Claudius against the Fews, upon which he return'd to Ferusalem. From Ferusalem he went to Antioch, where he tarry'd Seven Years, during which time the Emperor Claudius dy'd, and Nero fucceeded him. In the Beginning of this Emperor's Reign St. Peter return'd to Rome, where having continu'd fome time he left that City and travell'd almost overball Europe, which having done he return'd a third time to Rome. Now from St. Peter's first entering Rome to the day of his Death were Twenty Four Years, Five Months and Twelve Days, which being added to the Ten Years he remain'd in Judea make just Thirty Four Years, Three Months and Four Days. Thus far Panvi-C 3 Mus.

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Stricter of

Gracian's Discreto.

nus. Now by this Affertion our Chronicler contradicts his own Authors, who aver that St. Peter was Seven Years in Antioch, and afterwards Twenty Five in Rome; and fo Gracian in his Discreto fays, St. Peter by Revelation remov'd or translated his See from Antioch to Rome. The fame Account Carranza gives in his Summa Conciliorum, where speaking of St. Peter he fays, he held the Episcopal See in Antioch Seven Years, whence he went to Rome in the Reign of Claudius, and continu'd Bishop there Twenty Five Years, Two Months and Three Days. Now tho' we find the Accounts of Carranza and Panvinus disagree, yet they agree in this, that St. Peter was crucify'd at Rome. Between the Death of our Lord and that of Nero were Seventeen Years, yet the same Panvinus says, St. Peter was crucify'd in the last Year of Nero, which would be Thirty Seven Years from the Death of Christ, and not Thirty Four, as he would have it.

Eusebius.

The Le- The Legend and Canon fay St. Peter and St. Paul gend and were both beheaded in Rome, the same Year, Day s. Jerom & and Hour. But St. Ferom fays, the latter dy'd by the Sword and the former by the Cross; and En-Cebius relates that St. Paul was beheaded and St. Peter crucify'd. Now if we should enquire, and that even of our Spaniards who so much believe these Things, At what time St. Peter came to Rome, how long he refided there, when he dy'd, of what fort of Death, where, and who was his Successor, because some say Linus and others Clement, we shall find no small Confusion and Discord among them. And what; are Christians to be treated thus, whose Faith is or ought to be founded on the Word of God? The Papifts make an Article of Faith of the Pope's Supremacy and his Succession to St. Peter, insomuch that Boniface VIII. affirms it to be de Necessitate Salutis, and that a Man cannot be fav'd without believing it. If this be fo, let us consider upon what Text of Scripture it is founded;

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why only on the Legend, and the Sayings of Men, greatly differing among themselves. The Cause be- st. Peter ing taken away the Effect ceases, therefore fince I never was have sufficiently prov'd that St. Peter never was at Rome. Bishop of Rome, it consequently follows that the Pope's Succession and Supremacy must be a Falsity. Also St. Peter's Commission was to be an Apoltle of Gal. 2. 7. the Circumcision among the Jews, and St. Paul's of the Uncircumcision among the Gentiles. Moreover St. Paul fays to the Romans, to whom he preach'd Rom, 15.20. the Gospel, Yea so have I strived to preach the Gospel, not where Christ was nam'd; of which he gives the Reason afterwards, Lest, says he, I should build on another's Foundation. Now hence it must of necessity follow, that St. Peter was never at Rome. Likewise St. Paul, in those Epistles he wrote after his Confinement at Rome, fending Recommendations of the Faithful that were then in that City, makes no mention of St. Peter, and 'tis but reasonable to think he would have nam'd him had he been there. Read, upon this Occasion, his Epistle to Colos. 4. 10, the Colossians, Chapter the Fourth from the Tenth to 14 & Verse to the Fourteenth; and the Second of Time-2 Time-21. thy, Chapter the Fourth, Verse the Twenty First; both which he wrote the fecond time of his Confinement at Rome, and a little before his Martyrdom. Likewise read the Epistle to Philemon, Verse Phile. v. 23, the Twenty Third and Twenty Fourth. Also in & 24the Epistle which he wrote to the Romans he makes Rom. 16. 51 no mention of St. Peter, to whom without all man-" 15. ner of doubt he would have fent his Recommendations, had he been in Rome, and especially if he had been Bishop of that See Twenty Five Years, as our Adversaries will have it he was. Read the last Chapter of the said Epistle, from Verse the Fifth to the Fifteenth, wherein St. Paul gives a Catalogue of the Faithful that were then at Rome, but he mentions nothing of St. Peter, because he neither was Bishop of Rome, nor had ever been at Rome.

Also the Fews that liv'd at Rome at that time, as A&s 28. 21, St. Luke tells us, when they faw St. Paul brought bound to that City told him, They had neither receiv'd Letters out of Judea concerning him, nor had any of the Brethren that came thither shown or spoke any Harm of him; therefore they desir'd him to tell them his Opinion of that Sect, which, they faid, they had heard every where ill spoken of: By the word Sect they meant the Followers of the Gospel, which St. Paul preach'd up. Now who can believe, if St. Peter had been before at Rome, as our Adversaries will have it he had, that he had not taught them any thing of the Goffel, which nevertheless they affirm'd they knew nothing of. These Arguments, thus taken from the Holy Scriptures, which 'tis plain they are, feem to me more than fufficient to prove that Opinion false, tho' commonly believ'd, that St. Peter was Bishop of Rome Twenty Five Years; whence it appears to be either pure Ignorance in the Papifts, or, what is worse, great Villany to stile the Pope Successor of St. Peter, Vicar of Christ, and consequently Universal Bishop. Against the Supremacy of the Pope we shall speak at the End of this First Part.

Linus Since 'tis plain St. Peter was never Bishop of Rome first Bishop we will suppose Linus to have been its first Bishop: of Rome. Now all the Bishops of that See, from Linus to Silvester, who liv'd in the Reign of Constantine the Great, were most holy Men, and who by their Doctrine and exemplary Lives promoted and propa-

Matt. 5.13, gated the Church of God. They were the Salt of the Earth, the Light of the World, a City set on a Hill, and a Candle lighted and put into a Candle-stick; which are the Titles our Saviour gives his Apostles and Ministers. All these were Angels of God, according to what Malachi says of Levi, and

Malac. 2.6, consequently of good Ministers; The Law of Truth (says he) was in his Mouth, and Iniquity was not found within his Lips; he walked with me in Peace and

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and Equity, and turn'd many away from their Iniquity: For the Priest's Lips should keep Knowledge, and they should seek the Law at his Mouth; inasmuch as he is the Messenger of the Lord of Hosts. These and the like Titles the Holy Scripture bestows on the true Ministers of God; many more of which I could quote, did I not omit them for brevity's fake. In a word, these holy Bishops seal'd that Gospel with their Blood which they preach'd up, and thereby became Martyrs of Fesus Christ. They were Persons poor in Spirit and simple of Heart, free from all manner of Avarice and Ambition. They were true and good Bishops almost Good Bi-Three Hundred Years, during whole wife and ho-shops of ly Administration the Church was happy, and plea-Rome alfing in the Eyes of God, tho' in those of Man con-most 300 temptible and miserable, as the Apostle expresses it, in the Eleventh Chapter of his Epistle to the Hebrews, from the Thirty Sixth to the Thirty Eighth Verse; They had Trials (says he) of cruel Mockings, Heb. 11.36, and Scourgings; yea moreover of Bonds and Imprisonment. They were ston'd, they were sawn asunder, 37, were tempted, were flain with the Sword; they wander'd about in Sheep-skins and Goat-skins, being destitute, afflicted, and tormented. Of them the World was not worthy; they wander'd in Desarts, and in Mountains, and in Dens, and in Caves of the Earth. These good Bishops were on their Heads not Mitres and Triple Crowns but ignominious Painted Papers, not Honour but Dishonour, not Riches but Poverty; imitating herein the Sufferings of their Malter, which the Prophet Isaiah paints to the Life, in his Fifty Third Chapter, the Third Verse; He is (says he) despised and rejected of Men, a Man Isaiah 53.3. of Sorrows and acquainted with Grief: And we hids as it were, our Faces from him; he was despis'd, and we esteem'd it not, &c. This was the outward Appearance of the Primitive Church, and fuch likewise has been that of our Times, 'till the Reformation began. For feveral Years past Christians have

been burnt, drown'd, beheaded, hang'd, banish'd, forc'd to die with Hunger, and what not; yet still what is to be wonder'd at, the more they have been thus barbaroully treated, the more they have multiply'd and encreas'd: For, as Tertullian fays, the Blood of the Martyrs has prov'd the Seed of the Church. From the Time of the Death of our Saviour to that of St. Silvester, comprehended in this our first Class, were, as we have said before, almost Three Hundred Years, during which the Emperors of Rome were Lords of Spain, yet not absolutely fuch, for 'till the Time of Augustus, which was Two Hundred Years, they could not obtain an en-Spain en-tire Dominion over her, but that Emperor, having

sirely sub-conquer'd the Mountaineers and Biscayners, became jected. at length absolute Lord of the whole Kingdom.

The Romanists, pretending to have been in Posfession of the Holy Cross and the Universal Episcopal Vice-gerency for many Years, to give the greater Antiquity and Authority to their Ceremonies and Human Traditions, have, and still do, falsly affirm that many of these good Bishops before mention'd ordain'd their Superstitious Fictions. Thus

Superfliti- they fay Clement, the Fourth Bishop of Rome, orous Fictions dain'd the Confirmation of Children, the Masses fallely 4- and Vestments of Priests. They do not consider that this Bishop was a poor Man, and that for Preaching the Gospel he was condemn'd to the Quarries

about the Euxine Sea, where after he had continu'd in that Slavery for some time he was bound to a Piece of Marble, or as some say an Anchor, and More to o-thrown into the Sea. They fay moreover that E.

varistus, Alexander and Sixtus, Fifth, Sixth and Seventh Bishops of Rome, publish'd divers Popist Decrees, fuch as Ordaining the Clergy, Holy Water, Holy Vestments, and the like: Also that Tele-Sphorus, the Eighth Bishop of Rome, order'd that Three Masses should be said on Christmass-Day, But

thers.

But it is certain these good Bishops had other Matters in their Heads, than to busie themselves about such superstitious Fooleries, which were the Products of meer Superstuity and Ease. O how much Damage have Riches done to the Church of God! On which account the Emperor Frederic, a wise Man, was wont to say, Detrahamus illis nocentes Divitias, hoc enim facere opus erit Charitatis; which is as much as to say, Let us take from the Pope and his Ecclesiasticks those Riches that do them barm, which to do will be an Act of Charity.

We may here observe there have been Thirty Schisms in the Church, as Panvinus relates in his Chronicon, and that which happen'd in the Year 252, Schism I, between Cornelius and Novatus, he makes to be the First. This is the only Schism that falls under our

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The Second Class contains all the Bishops of Second Rome from Silvester I. to Boniface III. These were class. not to be compar'd with those of the former Class, either for their Lives or Doctrines; inasmuch as the Persecution being at an end they gave themselves up to Ease and Idleness, and by several Canons and Decrees prepar'd the Way for Great Antichrist. Those of this Second Class were call'd Arch-Bishops for the space of Two Hundred Years, Arch-Bithat is, from the Year 320 to the Year 520; and shops. afterwards, to 605, they were stil'd Patriarchs. Patriarchs. St. Silvester was the First Arch-Bishop, whom succeeded Marcus, Julius I. and Liberius.

Liberius, in the Beginning of his Pontificate, LIBERIUS. thought very well of the Divinity of our Saviour, and therefore could not be prevail'd on by the Emperor Constantius, who was an Arian, to condemn St. Athanasius, for which Reason that Prince banish'd him from Rome. Theodoret, in the Second Book and Theo.Lib.2. Sixteenth Chapter of his History, gives the Confecap. 16.

Sixteenth Chapter of his History, gives the Confecap. 16.

Tence between Constantius and Liberius, who nevertheless continu'd firm to his Opinion. Liberius,

according

according to Platina, remain'd three Years in Ex ile, tho' others fay fewer. At this time the Ro-FELIX II, mans held a Council, in which they elected Felix II. for Bishop in the room of Liberius. This Felix, as Platina fays, was a very good Man, by whose Opinion, and the Confent of Forty Eight Bishops, Orfatius and Valentius, two Bishops that had sided with the Emperor Constantins, were depos'd. Hereupon these Two went to the Emperor and complain'd of Felix, befeeching his Imperial Majesty to restore Liberius, who by this time began to be weary of his Banishment, and had consequently chang'd his Opinion, thro' Ambition, and the Counfel of Fortunatus, Bishop of Aguileia. Upon this Liberius being reftor'd, in all respects, according to Platina, he join'd with the Hereticks. This restoring of Liberius and deposing of Felix, caus'd a great Hurly-burly in Rome, which at length coming to handy Blows many Ecclefiafticks were kill'd

Schism II. even in their Churches. This was the Second Schism that happen'd in the Church. Now what I have said, both of Liberius and Felix, I had from Platina, who in the Life of Felix says, that having liv'd an Orthodox Life, and held no Opinion but what became a good Christian, he was circumvent-

s. Athan. E- ed by his Adversaries, and put to Death. Athapist. ad Eremass. in an Epistle he wrote to those that liv'd a
folitary Life, says plainly, Liberius, after having pass'd Two Years in Banishment, being threat-

en'd with Death, chang'd his Opinion and fided s. Hieron. with Hereticks. Also St. Ferom, in his Chronicon,

gour of Banishment, subscrib'd to Heretical Do-Baleo. Ctrines. The same likewise says Platina, tho' Ba-

by Ambition. Gygas says, that Liberius, being terrify'd at the Martyrdom of Felix, and for fear the like might happen to him, conform'd to the Arian Heresic. But that Liberius did ever repent of what

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he had done is no where mention'd, and therefore he is reckon'd among the Arian Popes, for which Reason his Successor Damasus condemn'd all he had done. Notwithstanding this, Gregory VII. that abominable Pope, as we shall find him hereafter in his Life, canoniz'd this Arian Bishop, and commanded, according to Cardinal Beno, that his card. Beno. Feast should be celebrated. Panvinus, a great Panvinus in Flatterer of the Popes, in his Chronicle of that Cron. See, calls Liberius a Saint. Confider therefore if it be not true what has been faid, That many have been esteem'd Saints, whose Souls now burn in Hell. Confider if the Pope may not err in Point of Faith. The writing the Life of this Liberius has cost me a great deal of Trouble, by reason of the Diversity of Opinions concerning him. Some have esteem'd him for Catholick, and others take him for an Arian, both who nevertheless are in the right; for in the beginning of his Pontificat he was doubtless Orthodox, tho' in the latter end, as we have already faid, he without any scruple turn'd Arian. We may fee what a fway Ambition bears over us. Let him that is on his Legs take care he do not fall. It is not only requisite to begin well, but to end so. He that perseveres to the end shall Matt. 24.13. be sav'd, says our Saviour. God grant us a Power to tame this Monster, Ambition; which Grace even the meanest of us has occasion for. Let us remember Liberius, but why do I fay Liberius? Let us rather remember Solomon, who, tho' he began to govern well, yet every Body knows how well he continu'd it. God grant us therefore his Grace to govern our felves well to the end. Damasus, a Poringueze, as we have said, con-DAMA-

Damasus, a Poringueze, as we have said, con-Damademn'd Liberius. This Damasus was exceeding sus I. Devout, and a great Stickler for Ceremonies. Panvinus observes in his Chronicle, that all the Bishops of Rome, to this Damasus, had been Elected and Celebrated the same Day; yet, that afterwards

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they did not keep to the same Custom. Their Confecration they now term Coronation, which they solemnize with a magnificent Triumph at Rome; so much have the Riches, Power, Ambition and Pride of the pretended Successors of a poor Fisherman encreas'd. St. Jerom slourish'd about this time, being an intimate Friend to Damasus, as appears by his Writings. Between this Damasus and Ur-

Schism III. sinus was the Third Schism, nevertheless in the Year 367. Ursinus renounc'd his Title to the Pontificat, and was made Bishop of Naples. Damasu

dy'd in the Year 384. and was succeeded by Siricins. This Damasus order'd those should be accused that put their Mony to Use, would pay no Tithes, and appointed Gloria Patri to close up every Psalm. Some make him Author of the Pontisicat containing the Popes Lives, but 'tis certain the Luxury of the Clergy was at that height in his time, that it gave occasion to a Heathen Consul to say, Make me Pope, and I will immediately turn Christian.

Siricius (as Gracian observes) was the first that forbad Matrimony to the Priests of the West, of which nevertheless sew Nations then took notice, especially Spain, whereupon the Bishop of Tarragona wrote to the Pope to acquaint him, that the Spanish Bishops would not forsake their Wives, and submit to his Law; at which Siricius being

Rom. 8. 8. exceedingly offended cry'd out, Those that remain in the Flesh cannot be acceptable to God. But by Siricius's understanding this Place of Scripture against marry'd Men, he confounded and perverted the Holy Writ; for St. Paul, by the Words remain'd in the Flesh, could not mean marry'd Men, for then he must have condemn'd the Holy State of

Gen. 3. 24. Matrimony, which God had instituted in Paradise,
John 2. 11. and his Son Jesus Christ sanctify'd by his Presence
and first Miracle. The Apostle knew well, as he
Heb. 13. 4. himself express'd, That Marriage was honourable in

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all, and the Bed to be undefil'd. He knew well that 1 Cor. 7. 2, God will judge Whoremongers and Adulterers, therefore order'd, That those that could not contain should marry. St. Paul then, with Siricius's leave, did not mean marry d Men, by those that remain'd in the Flesh, but such as were Carnal, and not regenerated by the Spirit of God. Such as thefe, be they either Single, Marry'd, or Widowers, he fays cannot please God. And that this is so we may fee by what the same Apostle writes to the Romans, who were most of them marry'd. But ye are not Rom. 8. 9. in the Flesh, but in the Spirit, if so be the Spirit of God dwell in ye, &c. By this Interpretation, which The Pope Siricius put on the Words of St. Paul, our Adver-errs in the faries may fee, however they deny it, that the Interpreta-Pope may err, and that even in the Interpretation scriptures. of the Scriptures. Siricins dy'd after he had held the Papal Chair Sixteen Years, according to Platina, and had for Successors Anastasius I. Innocent I. Zosimus I. and Boniface I. Son of Focundus a Priest.

Between this Boniface and Eulalius was the Fourth Boniface I. Schism, which happen'd in the Year 420. At Schism IV. length Eulalius resign'd, tho' much against his Will, 420. nevertheless was made Bishop in Campania. To Boniface succeeded Celestine, Sixtus III. St. Leo, Hilarius, Simplicius, Felix III. and Gelasius I. To Gelastithis Gelasius is attributed the noble Invention of US I. Communicating in both kinds, which we shall take Communication of the Mass. To Gelasius I. succeeded Anastasius II.

Anastasius II. took part with the Eutychians and Anastasiother Hereticks, and communicated with them. us II. This Pope, according to Volaterranus, voided his own Bowels at Stool. Now did the Goths reign The Goths in Spain, who began their Dominion in the Year in Spain, of our Lord 417. and continu'd it Three Hundred 417. Years, driving thence the Romans and other Nations. To Anastasius II. succeeded Symachus.

Symachus. Between Symachus and Laurentius was the Fifth Schism V. Schism, yet at length the latter renounc'd, and was 498. made a Bishop in the Year 498. according to Pan-

vinus. To Symachus succeeds Horsmidas.

HORSMI- This Horsmidas, a Campanian, was the first that pass, First from an Arch-Bishop was made Patriarch, which Patriarch. was done, according to St. Isidore, thro' means of

the Emperor Justin, in the Year 520. Thus they proceed by little and little; speedily they shall be made Popes, that is, absolute Antichrists. This Patriarch excommunicated the Emperor Anastasius

Excommu- for faying, That the Emperor's Business was to commicates the mand, and the Pontiss's to obey. Now Antichrist began to show his Horns. Horsmidas dy'd in the Year 523. Genselaric then reigning in Spain. To

this Patriarch succeeded John I.

John I. a Florentine, being made Patriarch, was fent in Conjunction with others by Theodoric, King of Italy, Ambassador to the Emperor Justin, in favour of the Arians, which Instructions however he did not follow, but wrote to the Bishops of Italy to stand out for the Truth. Hitherto the Bishops of Rome had not that Absolute, or I might rather say Dissolute Authority, which they now claim. This Patriarch dy'd a Martyr in the Year 527. To him succeeded Felix III. call'd also the Fourth, and to Felix succeeded Boniface II.

BONIFACE Between Boniface II. and Dioscorus was the Sixth II. Schism, in the Year 530. To Boniface succeeded

Schism VI. John II. Agapet, Silverius and Vigilius.

Vigilius, a Roman, and subtle Accuser of his Predecessor Silverius, thro' Deceit aspir'd to the Pontificat, which he obtain'd by means of Theodora the Empress, and Antonina, Wife of Belisarius.

But God, who is just, punish'd both. Vigilius had by Cunning attain'd the Pontificat, and Silverius,

Schism Son of Horsmidas, by Force. This was the Se-VII. venth Schism. At this time reign'd Theudiselus, or Theodiscus, in Spain.

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Pelagins I. a Roman, was the first that affirm'd, Pelagius I. the Supremacy of the Church of Rome neither depended on the Councils nor Men, but Christ only. Yet the Canonists are contrary to this Opinion, The Pope's where they affirm, Quod omnis Majoritas & Mi-Supremacy noritas, etiam Papatus est de Jure positivo. Which contradictions as much as to for The is as much as to fay, That all greater or leffer, even the Papacy, is de jure positivo. This Patriarch ordain'd, that the Priests should practise, or mutter over, the Seven Canonical Hours, which The Seven are Matines, the First, Third, Sixth, Ninth, Ve-Canonical spers, and the Compleat. Also D. Illescas says, Pe-Hours. lagius commanded that the Priests should every Day pray over the Seven Hours, which were call'd Canonical; and the same Author, in the Life of Sabinianus, also has it, that that Patriarch was the first that divided the Office into Seven Hours. But how could this be done first by both? This Institution was the Cause the Priests never read the Bible, and which we find now a-days verify'd in Spain, where scarce a Priest has a Bible to read, and yet there is hardly one without his Breviary. At this time Agila reign'd in Spain. John III. succeeded Pelagins in the Year 561. 561.

John III. issu'd out a Decree contrary to what John III. his Predecessor had done, for he commanded that none of his Successors should presume to stile themselves Supreme Priests, or Universal Bishops. Gra-Gracian Dist. cian Dist. 99. One Pope does that which another 99. undoes, one commands that which another forbids.

About this time the Armenians became Christians. Armenians Athanagildas reign'd now in Spain. To John III. become succeeded Benedict and Pelagins II.

Pelagius II. a Roman, was made Patriarch du-Pelagiring the Siege of Rome, and without the Mandate us II. of the Emperor, contrary to the Custom hitherto observ'd. For this Reason Pelagius sent Gregory, afterwards Pope, to Constantinople to appease and

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pacifie the Emperor. Pelagius dy'd in the Year

590. Leonogildas then reign'd in Spain.

590. Gregory I. was the best Liver and most learned GREGORY I. of all the Pairiarchs his Predecessors, yet a little

ces and Pardons.

too much addicted to Ceremonies, as we may fee by those many Superstitions he introduc'd into the Indulgen- Church. He was the first that granted Indulgences to fuch as should come at certain Days into the Church. He also granted Pardons, but did not sell them as his Successors have done. Of him Damasceno says, That he drew the Emperor Trajan's Soul out of Hell. A terrible Lie! The greatest good he did was, that both in Word and Deed he was a bitter Enemy to the Supremacy, having written against the Title of Universal Bishop, as we shall shew afterwards, and assum'd in Oppositi-

The Popes on to it, that of Servus Servorum Dei, i. e. A Ser-Hypocrifie. vant of the Servants of God, which Title has ever fince been made use of by his Successors. Yet O how great Hypocrites are they! fince whilft they entitl'd themselves Servants they aspir'd to be Lords of the Earth, and made Kings and Emperors kneel and kiss their Feet. This Gregory often express'd his Grief that there were so many Priests in the World, and yet so few that were fit to preach the Gospel. Of this Pope Huldric, Bishop of Augusta, tells a remarkable Passage in an Matrimony Epistle of his to Pope Nicholas I. He says that

recommended.

firbid, and Pope Gregory had commanded the Priests not to marry, but coming afterwards to understand how many fmall Children they had fecretly made away with, he order'd his Decree to be cancell'd, inafmuch as it was better to marry than to murder. The Story is only this, The Pope having one Day fent to empty a Fish-Pond, his Servants found therein about 6000 Skulls of Children that had been either drown'd or murder'd, which his Holiness perceiving to be the Effect of a forc'd Ca-

libacy,

libacy, he immediately revok'd his Edict, grieving exceedingly that he had ever publish'd any such thing. For those Priests, as Huldric further observes, had not only not abstain'd from Virgins and Wives, but even from near Relations, nay, not from Males, and even Brute Beafts. Now these are the Fruits of Popi & Calibacy, and that Angelical Life, as they Fruits of call it; which being consider'd by Pope Pius II. Popish Cahe said, Indeed Matrimony had been forbid the libacy. Priests with a great deal of Reason, but yet he thought there was much greater to restore it to them. Also in another Place he fays, It would be better for the Sayings of Priests to marry, since many of them might probably Pius II. be sav'd in a Conjugal State, which he hardly look'd upon possible in Calibacy. The same Pins II. as Cetius II. testifies, dissolv'd several Numeries of St. Bridget and St. Clara, left the Nuns should harbour under religious Habits lascivious Hearts. St. Gregory dy'd in the Year 604. at which time Leonigildas, the Arian, reign'd in Spain. This Patriarch was censur'd by some to be the last of the Good, but first of the Bad Popes. As to his Laws for reforming the Clergy, Mantuan has elegantly express'd himself in these Verses,

Sordida Gregorii Leges observat Egestas,

Que tenues scrutatur Aquas, & Flumina Summa:
Grande & pingue Pecus Fundo versatur in imo.

At sacri Proceres qui Lina capacia Petri

Altiús immergunt, laqueant Genus omne Natantum.

## Thus in English.

Poor Curates only keep Pope Gregory's Laws,
And Fish in Rills, or Rivers Surface sweep;
Whilst fatter Jacks and Carps estape their Paws,
Mudding themselves in Coverts of the Deep.
Our Prelates sink St. Peter's larger Net,
And in the bottom what they find they get.

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SABINIA-NUS, last Patriarch.

Gregory I. was succeeded by Sabinianus, the last Patriarch of Rome, who heartily hated his Predecessor, and procur'd his Books to be burnt; for which, as Bergomeso says, he afterwards wrought his Death. The Story's this, Sabinianus being much addicted to sit up a-Nights, St. Gregory appear'd one Night thrice to him, reprimanding him very severely for defaming him by burning his Books. But Sabinianus persisting in what he had done, and alledging the Heretical Tenets of them, the honest Ghost was so incens'd at his Arrogance, that he gave him a Blow on the Head, which ended

One Pope that he gave him a Blow on the Head, which ended kills ano- his Life miserably. If this be true, then one ther. Pope kill'd another. All we know for certain is,

605. that Sabinianus dy'd in the Year 605. at which time Recaredus reign'd in Spain, who extirpated the Heresie of the Arians, which the Goths had 'till his Time espous'd.

Third Class Now let us come to our third and last Class, which contains all the Bishops of Rome we proper-

ly term Popes, and who are indeed the true AntiThes. 2. 8. christs, Whom God, as St. Paul says, will consume with the Spirit of his Mouth. I shall begin this Class with Boniface III. and carry it down to this present Pope. The Bishops of the First Class were Angels of God, Holy both in their Lives and Doctrine. Those of the Second were Men subject to Slips. But those of this Third are very Devils incarnate. I do not speak this by way of Figure or Exaggeration, but according to the Letter and Truth of their Actions, as we hope to prove by what follows.

Boniface III. who stands foremost in this black III. Catalogue, was a most ambitious Devil. Being First Pope. Patriarch of Rome he was made Pope thro' means of the Emperor Phocas. Now you must know this Phocas was both an Adulterer, Parricide and Tyrant. I call him Parricide, because he kill'd his Lord, the Christian Emperor Mauricius, to make

his

his way to the Empire. This Boniface III. by many Entreaties and Presents prevail'd on the Emperor Phocas that the See of Rome might be still'd the See of Head of all Churches. Now Three lamentable Rome Accidents happen'd at this time; the most noble Head of the Roman Empire began to decay, Popery began to arife, and Mahometism arose. From the Ruin of The Pope the Empire sprang these two Beasts, which have and Mahodone so much Damage to the Church of Christ; met rise and as that noble Empire dwindled away and do together. and as that noble Empire dwindled away and decreas'd, fo did thefe two Monsters spread and prevail. It is now above a Thousand Years since the Light of the Gospel has been obscur'd by false Doctrines and Superstition. But this wretched Founder of Popery had scarce enjoy'd a Year of his Wickedness before he went to pay a Visit to his Father, the Devil, who fet him on work, and has doubtless rewarded him. Now tho' this Pope had been so ambitious, and so obstinate in his Wickednels, yet does Panvinus term him St. Boniface. At this time the most Catholick Recaredus I. reign'd in Spain.

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To Boniface III. fucceeded Boniface IV. who, BONIFACE according to Platina, obtain'd of the Emperor Phocas the Heathen Temple call'd Pantheon, which he dedicated to the Bleffed Virgin and all the Martyrs, and which is at this Day call'd Santa Maria la Rotonda. It was he that instituted All-hallows Day. Allhallon-Thus far Platina. Don Alonso de Carthagena, Bi-tide. shop of Burgos, in the Life of King Recaredus, has these Words; Phocas (says he) granted to Bleffed Boniface IV. Roman Pontiff, the Temple call d Pantheon, to the end he might consecrate it to the most blessed Virgin and all the Saints, as may more at large appear in the Legend of that Feast, which is always celebrated on the First of November. Thus far this Bishop. Now it is to be observed, both from this Bishop, Platina, and many others, that the Pope begg'd this Favour of the Emperor, therefore could

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not

not be suppos'd to have been Lord of Rome at that time, for if he had he would never have ask'd the Temple of the Emperor, but taken it at Pleasure. This only Reason, if there were no other, methinks Donation should be sufficient to prove the Donation, which of Constan-they pretend to come from Constantine, false, that tine false. being near 300 Years before. By this Donation, as they fay, the Pope was made absolute Lord of Rome, and of many more Territories, now call'd The Patrimony of St. Peter. Since therefore the Pope had then no Right, nor has ever fince had any Title to any, it must follow he has either like a Thief robb'd the Emperor of his Due, or like a Tyrant forc'd it from him. This Boniface IV. dy'd in the Year 613. in whose time the Catho-613.

Spain.

Deus De- Theodatus or Deus dedit ordain'd there should be DIT. God-fathers and God-mothers in Baptism, and that His Institu-the God-father should not marry the God-mother, nor the God-Daughter the Son of either of them.

Some say he was Cardinal of St. John's and St. Paul's, being so stil'd by Gregory I. who first brought in

Some say he was Cardinal of St. John's and St. Paul's, being so stil'd by Gregory I. who first brought in the Account from the Birth of Christ. He is reported to have cur'd a Leper with a Kiss, yet in his time, such a Leprosie reign'd, that it disfigur'd Men so that they could not be known. This Pope dy'd in the Year 616, at which time Huiteric reign'd

lick King, Recaredus I. continu'd to Reign in

Boniface V. who ordain'd that Thieves and Mur-V. derers, who should fly to the Churchesor Churchyards for Refuge, should not be forc'd thence to The Church Justice. This has been the Occasion of many stuprotects pendous Enormities, insomuch that the Committers of 'em could not be punish'd if they had once Recourse to the Church. This Asylum they call'd

622. a Retreat. This Pope dy'd in 622, at which time Sisebutus reign'd in Spain. To Boniface V. succeeded

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Honorius, who was censur'd by the Third Coun-Honorius. cil of Constantinople for a Monothelite, yet Onuphrius Panvinus, Ciaconius, Bellarmine and Baronius endeavour to quit him of it. He cloath'd St. Peter's Church with Jupiter Capitolinus's Coat, and instituted the Feast of the Exaltation of the Cross. Exaltation To him succeeded Severinus, John IV. Theodorus, of the Cross and Martin I.

Martin I. ordain'd that Priests should wear MARTIN I. Crowns, that is, have their Heads so shaven as a Circle of Hair might be left round their Temples, Crowns. which they call'd Crowns. Now in this the Pope neither imitated Christ nor his Apostles, who had never their Heads shav'd, but rather the Heathen Priests, who, according to Baruc, had their Heads Baruc 6.30. and Beards shav'd, and sat down in the Houses of their Idols uncover'd. Let our Adversaries consider if their Priests do not the same, and then tell me if it can be deny'd that they imitate these Heathen Priests. This Pope commanded the Chrism to be confecrated once a Year, and fent it throughout Chrisin. the feveral Diocesses. He likewise impos'd a Vow Vow of of Chastity on the Priests, which nevertheless few Chastity. or none of them have been able to keep, as we have observ'd where we spoke of Gregory I. This Pope being too forward in deposing Paul, Patriarch of Constantinople, he was commanded to that City by the Emperor Constantius, and afterwards banish'd into Pontus, where he dy'd in 635. at which time Sisenandus reign'd in Spain. To Martin succeeded Eugenius, Vialianus.

Vitalianus ordain'd Singing and Organs in Church-VITALIes: He also commanded that the Hours, Hymns, ANUS.
Ceremonies and Masses should be celebrated in the
Latin Tongue, expressly contrary to the Apostle,
where he says The use of unknown Tongues is unpro-1Cor.4.2.see
sitable to the People, and therefore ought not to be
practis'd, unless they be interpreted. Vitalianus dy'd
in the Year 672, at which time Tulga reign'd in 672.

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Spain.

Spain. To Vitalianus succeeded Adeodatus, Dono,

Agatho I.

Agatho I. Agatho I. commanded that the Constitutions of the Popes should be observed for Apostolical, as if they had been pronounced by the express Word of

this Pope the Sixth General Council was held at Constantinople, wherein Matrimony was allow'd to the Greek Priests and forbid to the Latin. Agatho 682. dy'd in the Year 682. To Agatho succeeded

Leo II.

LEO II. a Sicilian, was exceeding skilful in Greek and Latin, and an excellent Musician. He ratify'd the Sixth Synod to confirm the Mass, and to restrain the Western Priests Marriage. He also brought in the kissing of the Pax. By the Emperor Justinian's means he subjected the See of Ravenna to the Roman Chair, and put out the Eyes of Felix, the Arch-Bishop, for opposing it. All this was done in Ten Months, after which time he dy'd. He was succeeded by

BENEDICT Benedict II. a Pope also of Ten Months, who getting to be stil'd Vicar of Christ, obtain'd likewise of the Emperor Constantine V. that the Pope should be freely elected by the Clergy, without Confent either of the Exarchs or Emperors, He was

fucceeded by

JOHN V. John V. who dying the Eighth Schism began, Schism when Two Popes were elected, viz. Peter and VIII. Theodoret, both who being depos'd Cuno was elected in the Year 686, who dying in 687 began

"Schism IX. the Ninth Schism, Two more Popes being chosen, viz. Theodorus and Pascal, who being likewise depos'd Sergius was elected, who held the Papal Chair Thirteen Years, Eight Months, and Thirteen Days. To Sergius succeeded John VI. John VII. Sicinius and Constantine I.

CONSTAN- Constantine I. was invited by the Emperor Justinine I. mian to Constantinople. He was the first that gave

his

his Foot to his Lord the Emperor to kiss. He, Gives his contrary to the express Command of God, Thou Foot to kiss. Sets up I-shalt make to thy self no graven Image, &c. commanded that Images should be put up in Churches and worship'd. He dy'd in the Year 719. In his Conquest of Time was the miserable Dispersing of the Spaniards, Spain, which the Moors effected by the Help of Don Julian, in the Reign of King Rodriguez, the last of the Goths, and first unfortunate Monarch of Spain,

Gregory II. and Gregory III. persisted in the GREGORY Command about Images, contrary to the Law of II. & III. God, and excommunicated the Emperor Leo for not Excommunicated the Emperor Leo for not Excommunicated the Emperor Leo for not Excommunicated the Admitting them. Gregory III. dy'd in the Year 73 I. nicate the and Gregory III. in 741. In the time of the for Emperor. mer Don Pelagius reign'd in Spain, and in that of 731.8741.

the latter Fasila.

Zachary was the first Pope that order'd the Ec-Zachary. clesiastick Vestments to be adorn'd with Gold and Vestments precious Stones. He was also the first that, attri-first adorn'd buting to himself a Divine Power, presumptuously Pope's Prepretended to make and unmake Kings, as likewife sumption. to absolve Vassals from their Oaths to their Lords. This latter Childeric, King of France, experienc'd, whom Zachary depos'd at the Request of Pipin the Short, Bastard Son of Charles Martel, and Vassal of Childeric. In this Zachary and Pipin the Proverb was verify'd, which fays One Knave claws another, or Do you shave my Beard and I'll cut your Hair. The Pope had occasion for the Assistance of this Pipin to exempt him from his Subjection to the Greek Emperor, his Lord. St. Gregory, writing to this Emperor, call'd him Lord, Pipin, and the Kings of France, his Successors, remembring this Benefit, did many confiderable Services to the Apostolick See, which in return gave them the Title of Christianissimus, and which they have enjoy'd ever fince, Now most of the Privileges the Pope holds he had Kings of from the Kings of France, (for the Donation of France best Constantine is look'd upon as a Cheat and Lie by Friends to the Pope. 752.

Laurencius Valla, and several other Learned Men) and therefore it were but just that one Day a King of that Nation should arise to deprive them of their exorbitant and unreasonable Power, since they have made so ill use of it. Pope Zachary not only excommunicated and depos'd Childeric, but also with the same high Hand made Lachis, or Rachis, King of Lombardy, and Carlomanus, King of France, forsake their Thrones to turn Monks. He also condemn'd Virgilius, a learned Bishop, for holding there were Antipodes. He dy'd in the Year 752. at which time Don Alphonso I. Sirnam'd the Catho-

lick, reign'd in Spain.

STEPHEN Stephen II. or as others will have him the Third, II. or III. by reason Stephen II. preceded him who was not Pope above Three or Four Days, being hardly press'd by Aistulphus, King of Lombardy, he fent very urgent Letters to demand Affistance from King Pipin, who was no less diligent in serving him, for he quickly put him in Possession of the Exarchate of Ravenna, which the other had feiz'd. that black Donation which is falfely father'd on Constantine. Upon the Pope's coming into France, to crave Aid from King Pipin, he threw himfelf on Pipin kiffes the Ground, kis'd his Holines's Feet, and held the Pope's with one Hand his Stirrop and with the other his Feet. Bridle whilft he alighted. Thus the King of France first made the Pope rich, who thereby becoming powerful turn'd proud and prefumptuous, and from a Father of the Church became a Tyrant and Ufurper. Pope Stephen was the first that was carry'd on Mens Shoulders. He dy'd in the Year 757. at

which time Troila I. reign'd in Spain,

PAUL I. Paul I. excommunicated the Emperor Constantine (Copronymus) V. who nevertheless setting light by his Censures persisted in his prohibiting Images, pursuant to the holy Law of God. This Pope, as Vicelius, a great Flatterer of those Prelates, observes, had a great Veneration for the Body of St. Petronilla,

nilla, pretended Daughter to St. Peter; upon whose Marble Monument Casulanus says he found this Epitaph written with the Hand of St. Peter himself; A Lie, however qualify'd by Superstition; To the Aremark-Memory of Petronilla, my most Dear Daughter. Pope able Lie. Paul dy'd in the Year 767. at which time Aureli-767. us reign'd in Spain. After this Pope's Death there happen'd another great Schism in the Church of Schism X. Rome, wherein two Popes were chosen, viz. Theophilatus, who renounc'd, and Constantine, who was

depos'd.

Constantine II. altho' he had many Competitors, Constanobtain'd the Pontificat thro' means of his Brother TINE II. Desiderius, King of the Lombards. In this Pope there happen'd a thing very rare, in that being a Lay-man he was so easily preferr'd to the Pontisi- A Laycal Chair, for which Reason many do not reckon Pope. him among the Popes. He behav'd himself in his Office very Pontifically for about a Year, at the end of which a Council was held, wherein he was depos'd, and whatever he had ordain'd was annull'd Depos'd. and voted of no Validity, except only that concerning Baptism and the Chrism. Now I come to ask of our Adversaries what Opinion they have of the Bishops and other Priests created in the time of this Pope, and by his Authority? What they fay of the Masses they celebrated; whether did they confecrate them or not? If they did not, fince the Pope who had ordain'd them was no Pope, they for the same Reason were no Priests, and confequently both Pope and Clergy were degraded, whereupon all that affisted at their Masses were Idolaters, conformable to the Pope's own Canons. Constantine being thus depriv'd of his Pontificat he was clapp'd up in a Monastery, where the Monks pull'd out his Eyes. But his Brother, King Defiderius, fufficiently reveng'd this Injury, by plucking out the Eyes of those that had committed this Violence on his Brother. Silo reign'd at this time

SchismXI. in Spain. Now happen'd the Eleventh Schism in which Philip and Stephen III. were elected, the former being depos'd at the end of Five Days, and

the latter continuing Pope.

Stephen III. (or as others fay the Fourth) deman-STEPHEN III. ded Succours from Charles the Great against Desiderius, King of Lombardy. This Stephen condemned the Proceedings of his Predecessor Constantine, together with the Seventh Council of Constantinople against Images. He on the contrary commanded

First Cen-them to be ador'd, and Incense burnt to them, acfing of I- cording to the manner of the Gentiles. He dy'd in mages. the Year 772. Silo reigning at that time in Spain.

772-Adrian I. infifted on the Worship of Images, Images up-wrote a Book concerning them, and condemn'd Felix their Enemy. Charles the Great, Son of Pipin, beld. for this Pope's affifting him against the true Heirs of the Crown, his Brother Carolomannus's Sons, de-

liver'd him out of all Trouble. In return Adrian Tule of gave him the Title of Christianissimus, and withal'a Christia-Power to elect the Pope. This Adrian dy'd in the nistimus. Year 795. having held the Pontifical See almost Twenty Four Years. Mangaretus reign'd at this time in Spain. In Pope Adrian Ist's time was held the Second Nicene Council, stil'd the Seventh Ge-

neral Council, in which Images were determin'd to Reliques. be worthip'd, and the Reliques of Saints ador'd.

This was in the Reign of Constantine and his Mo-Rod. Sanch. ther Iréne. This Constantine (as Rodrigo Sanchez, Hist. Histpan. Bishop of Palencia observes, in the Third Part of his History of Spain) was only nominal Emperor Ten Years, his Mother Irene having fo long the fole Administration of Affairs, but at the end of that time he, like Ninus, depriv'd his Mother of

the Government; yet at length she was even with him, for the at once depriv'd him both of the Empire and Life, by plucking out his Eyes. For this Crime, and to hinder her from marrying Charles the Great, the Greeks put her into a Monastery, and

A notable Inhumanity.

795.

fet

fet up Nicephorus for Emperor. Thus far Rodrigo Sanchez. Now was not this a notable Crime? When was it ever heard before, that a Mother, to gratifie her Lust of Dominion, robb'd her own Son both of Eyes and Life, especially when he was arriv'd at an Age capable to take the Government upon himfelf? You fee by this what this great Defendress and Patroness of Images was; nay, how well she deserv'd to be fainted and celebrated by the Papifts, as the has ever fince been. Friar John of Pineda, in the Thirteenth Chapter J. de Pineda of the Eighteenth Book of his Ecclesiastical Mo-Lib. 18. cap. narchy, speaks sufficiently against the Wickedness, 13. Cruelty and Ambition of this Empress. Leo III. in an Oration he made on his conferring the Title of Emperor of the West on Charles the Great fays, among other Things, That as the Western Empire might reasonably be said to be vacant by the Renunciation of Augustulus, so in like manner might the Greek Empire be esteem'd, since it was only tyranniz'd over by a Woman. These are the Words of D. Illescas in the Life of Leo III. Ne-D. Illescas in vertheless this Author look'd upon Iréne as one of Vit. Leon. 3. the best Women of her Time, as he declares in his Life of Adrian I. The Empress Irene, fays he, was one of the most beautiful and remarkable Women for Piety, and many other Virtues, that ever has been celebrated by Fame. And a little afterwards, Iréne, as a Holy and Catholick Lady, Such as she ever was, and would ever be, erected, &c.

Leo III. a Roman, in acknowledgment of the Leo III. Favours he had receiv'd from Charles the Great, gave him the Title of Emperor, and Crown'd him, but with this Condition, that he should notwith-standing promise and swear Obedience to the See of Rome. This Leo commanded, that the Decrees Authority of the Popes should be esteem'd of greater Autho-of Pope's rity than the Writings of the Fathers. Also there Decrees. being at this time a Wooden Crucifix, or Rood in

Man-

Mantua, which was reported to sweat Blood, Pope Leo went thither, and being, it seems, convinc'd An odd of the Miracle, commanded that the Blood should Miracle. be look'd on as the true Blood of Christ. This Crucifix is even at this Day to be seen worship'd Baprist, Man-in Mantua. Baptista Mantuanus makes mention of it in the following Verses,

Et que purpureus Sanguis faciebat in Horas Mira Opera intuitus, credi debere putavit Effusam nostrà pro Libertate Cruorem.

which intimate no less than the Idolatry abovemention'd. This Leo, at his first entrance upon the Pontificat, to curry Favour with the victorious Prince, Charles the Great, laid his Keys and the Roman Liberties at his Feet, which the Romans took fo ill, that having got the Sycophant abroad, they pluck'd him from his Horse and whipp'd him like a Rogue. Victorellus upon Ciaconius, strangely maintains, that in that Hurry his Eyes were pluck'd out, and Tongue cut off, both which were foon after restor'd by Miracle. Charles hearing how the Pope had been us'd came to Rome to right him, for which Journey he got the Title of Emperor. This Pope dy'd in the Year 816. having held the Pontifical Chair above Twenty At this time Don Bermudo reign'd in Years.

Stephen Step

IV. or V. without the Consent of the Emperor Lewis I. for which Reason, after three Months, he went into France to make his Apology; but tho' the Emperor told him what was past might be forgiven, yet he wish'd him and his Successors to take more care for the future. You may see by this how the Popes have observed their own Decrees. Adrian and Leo, the immediate Predecessors of Stephen, made this Decree; yet Stephen took little or no notice of it;

The Pope whipp'd.
Victor. in Ciacon.

Another Miracle.

816.

for

for returning from France to Rome, and confidering this Decree, which gave fo great Authority to the Emperors, did much harm to the Apostolick See, and moreover, perceiving the Emperor's easie and benign Temper, he presum'd to annul the before mention'd Decree, affirming the Cler-The Pope's gy, Senate and People of Rome ought only to Elect Apology. the Pope. But not to incense the Emperor too much, he gilded this Abrogation with a Pretence, that tho' these might Elect a Pope without his Imperial Majesty's Consent, yet ought either he or his Deputy to be present when ever they Consecrated him. Pope Stephen dy'd in the Year 817. 817. Don Alphonso II. Sirnam'd the Chast, then reigning in Spain.

Pascal I. following the Footsteps of his Prede-Pascal k ceffor, was elected without Confent of the Emperor, and when the Emperor complain'd of this Election, Pascal subtilly purg'd himself of it. This Pope not only cunningly excus'd his Crime to the Emperor Lewis, but also obtain'd from him a Surrender of his Right to chuse Popes, and a larger Donation to the Church of Rome, both in Territories and Revenues, than his Predecessors had ever had. This Pope was shrewdly suspected of making away, in a Tumult, fome Great Men that had withstood his Projects on the Emperor's Behalf, but his Oath was sufficient to clear him, from which, nevertheless, he might be absolv'd at Pleafure. He dy'd in the Year 824. Don Alphonso II. 824. continuing to reign in Spain.

happen'd the Twelfth Schism, which was between II. him and Zinzimus. To Eugenius succeeded Va- Schism XII.

lentine, and to Valentine, Gregory IV.

Gregory IV. would not accept the Popedom 'till GREGORY fuch time as the Emperor had confirm'd his Election. He dy'd in 844. Don Ramiro I. then 844. reigning in Spain.

Ser-

Sergius II. Sergius II. was the first Pope that chang'd his First chan-Name. Before his Advancement he was call'd ges his Bocca di Porco (Swines Mouth.) The Emperor Lotharius sent his Son Lewis to Rome to confirm his Election. This manner of Confirmation the Popes made use of to the Time of Adrian III. who ordain'd no more notice should be taken of it. Sergius II. dy'd in the Year Saz, when Don Ordania

847. gins II. dy'd in the Year 847. when Don Ordonio

reign'd in Spain.

dife to all that should fight against the Insidels in Seventy Defence of the Apostolick See. This Pope made two Witness-a Decree, that no Bishop should be condemn'd unsest to con-less there were Seventy Two Witnesses against him. This was he that, contrary to the Canon of the Council of Aix-la-Chapelle, adorn'd his Papal Crucifix with precious Stones, and which he caus'd to

Monk be carry'd before him. This Pope gave the Peoking. ple his Feet to kifs, and difpens'd with Ethehvolf to make himself King of England; from a Monk he was before, for which Favour the good King order'd every House in his Kingdom to pay yearly to the See of Rome a Penny, which thence got the

Peter's Pence. This Pope was commended for a great Builder, having compass'd the Vatican with a Wall, and re-edify'd the Castle of St. Angelo. 'Tis said he scar'd the Saracens away from Italy by his Crossing, Blessing, Cursing and Animating his Soldiers. He was question'd for plotting to transfer the Empire from France to the Greeks, but of this he clear'd himself by Oath. 'Tis said he drove away a Basilisk from St. Lucia's

855. Chappel by his Prayers. He dy'd in 855. Don Alphonso III. then reigning in Spain.

JOHN VIII. John VIII. an English Woman, or, to call her or Pope better, Pope Joan, the only One of that Name, Joan. call'd before Gilberta, succeeded Leo IV. In this Revel. Cap. Person was literally sulfill'd, without any Figure or Allegory, what St. John says concerning the Whore

Whore of Babylon in the Seventeenth Chapter of his Apocalypse. They that want to know her Life, let them read Platina in the Life of John VIII. Sabel. En. 8. lib. 1. Volaterranus, lib. 22. Berg. lib. 11. Boccace of Illustrious Women. Fasciculus Florum. Mant. in Alphonso, lib. 3. Enchiridion of the Times. Don Rodrigo Sanchez in the Life of Don Alphonso III. and Pero Mexia in his Lives of the Emperors, and his Sylva de varia Lecion, where he has a whole Chapter upon her. This Pero Mexia was a very Superfitious and Papiftical Perfon, who endeavour'd all he could to extinguish the Light of the Gospel that shin'd out in his Time in Seville. He persecuted exceedingly the An. 1550. good Bishop Egidins, or to speak more properly, our Saviour Christ in that Bishop. Now tho' he was thus Popishly affected, yet could he not forbear to reflect on the Church of Rome about this Woman-Pope. His Authorities he takes out of Platina, Sabelicus, and St. Antoninus, in their Hi-Silv. de var. stories. You shall find him thus deliver himself Lection, Cap. in the Ninth Chapter of his Sylva de varia Lecion. There is scarce any one but knows, having either heard or read it, that there was a Woman-Pope, who us'd to go in Man's Apparel; but because all do not know how this came to pass, and by reason it is the most wonderful Thing that has happen'd in the World, I will take upon me to relate the whole Story, as I find it in Authentick Authors. There was a Woman, Native of England, who, during her Youth, had liv'd in dishonest Conversation with a considerable Man of Letters, by whom being greatly below'd, she took upon her the Habit of a Man, and, calling her self John, travell'd with her Paramour to the City of Athens in Greece, where at that time were many famous Academies. Here, applying her self to Study, she by her Wit attain'd, in a short time, to great Knowledge; when coming soon after to Rome, still in the Habit of a Man, she set up an Academy there

there of her own, and taught publickly. In a little time, by her publick Disputes, she had acquir'd the Reputation of being the most learned Person of her Time, whereby, having gain d great Favour with the People, she, upon a Vacancy in the Apostolical Chair, by the Death of Leo IV. which happen'd in the Year 852. was rais'd to that See, and made Universal Bishop by the Name of John VIII. But as even in that Condition she could not keep her self Chast, she had secret Converse with a certain Slave of hers in whom she much confided, by whom being gotten with Child, he nevertheless kept it so private that no other Person came to know it but himself. But as God would not suffer so great a Wickedness to lye long conceal'd, her Belly at length grew so big, that going one Day in great Solemnity to visit the Church of St. John Lateran, according to Custom, the time of her Punishment drew nigh; for coming to a certain Place between the Church of St. Clement, and the Theatre, improperly call'd Colifeo, she brought forth a Child with great Pains, to the unspeakable Surprise of all present, and at the Same time ended her Life, being afterwards bury'd with no Honour nor Pomp. Upon account of this strange Adventure 'tis the common Opinion, that when the Popes go near that cursed Place, where happen'd so great a Prophanation of the Apostolical Function, in their Procession to the Church of St. John Lateran, they even to this Day turn out of the Road to avoid that detestable Street. Likewise to the end another Woman may not for the future have an Opportunity to play the same Trick, they have in the Sacred College a Chair open below, whereby the Sex of those they Elect may be known. 'Tis the youngest Deacon's Office to handle the Genitals of his Holiness. The Papists say, The reason of this is to put him that is placed in so great Authority in mind that he is not a God, but Man, and obnoxious to all the Necessities of Nature, whence this pierc'd Chair came

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to be call'd Sedes Stercoraria. Also in the same Street, which leads to St. John Lateran, there is or was a Statue of Stone, which represented the Labour and Death of that Presumptuous Woman. Thus far Pero Mexias. Now what he fays of the Statue is certainly true, but as for the Ceremony of the Groping-Chair it is not in use at this Day, the Why the reason, I suppose, being, that the Popes now E-Gropinglected have given so many Proofs of their Man-us'd at this hood before their Advancement, that there is no Day. occasion for a further Trial. Sergius III. had a Popes have Bastard Son by a Whore, call'd Marozia, as Luit-ever had prandus relates in his Second Book, the Tenth Baftards. Chapter, and in his Third Book and Twelfth Luitpr. Lib. Chapter the same Author says, that Bastard was E-Lib. 3.c. 12. lected Pope by the Name of John XII. John had also a Battard, who became likewise Pope by the Name of John XIV. Innocent XIII. had Eight Baffard Sons, and as many Baffard Daughters. But to leave thele somewhat remote Popes, let us come to the more Modern. How many, both He and She Bastards, had our Countryman Alexander VI? Leo X. is also said to have had feveral Bastards, and that Clement VII. was his Son, of whom likewise Paulus Fovius relates divers Abominations. Paul III. had moreover several Bastards, one of whom, nam'd Pietro Lodovico, was the most detestable Sodomite that ever liv'd, and A detestawhich cost him his Life. Pope Gregory XIII. ble Sodohad likewise many Bastards before he was Pope, mite. and many afterwards. Johannes Pannonius, in the following Verses, gives the same reason we have already done, for the Romanists leaving off the use of the Groping-Chair. His Verses are these,

Non poterat Quisquam reserantes Æthera Claves Non exploratis Sumere Testiculis.

Cur igitur nostro Mos hic jam Tempore cessat?

Ante probat sese Quilibet esse Marem.

?

Johan. Pan-

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Having

Having therefore fuch certain Proofs of the Pope's sedes Ster- Manhood, the See of Rome could have no further Occasion for their Chair of Trial, which they call Sedes Stercoraria, as being asham'd of the Cause of its inventing, tho' they might as well be of that of its being left off. There is another Chair of this kind, if it has not been taken away, in the Monastery of Monte Cassino, where many Popes have

been formerly Elected.

Now I have been the longer upon this Account of Pope Foan, and confirm'd my Relation with the more Authorities, by reason some Papists of our Time have deny'd there ever was fuch a Pope; and this they have not only affirm'd by Word of Mouth, but in their Writings. Among these Onuphrius Panvinus, of the Order of St. Austin, was one, who in his Notes upon Platina de Vitis Pontificum, abfolutely, or, I might better fay, dissolutely denies there ever was fuch a Pope. cipal Argument he brings to support his Allegation is, that fuch a one, and fuch a one, who wrote the Lives of the Popes, made no mention of this Pope 70hn VIII. whence he concludes there never was fuch a Pope. To this I answer, that the Authors he alledges, either thro' Forgetfulness or Ignorance, or what is more credible, Malice, or at least Shame, have not made mention of this Pope. Also the Argument, ab Autoritate negando non valet: For Example. Cicero did not use a certain Latin Word, but other good Latin Authors, fuch as Cafar, Livy, Salust, &c. have us'd it, therefore it is a good Latin Word. So after the same manner we may answer this Augustin, that tho' those Authors he alledges have not made mention of this Pope John VIII. yet divers others of greater Authority have, whom, nevertheless, Pero Mexia, a rank Papist, calls true Authors. Of this She-Pope, the

Bapt. Mant. before mention'd Baptista Mantuanus has the following Verses, making her to go down into Hell.

Hic pendebat adhuc, Sexum mentita virilem, Famina cui triplici Phrygiam Diademate Mitram Extollebat Apex, & Pontificalis Adulter.

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Now we will here ask the Papists, and that with much greater Reason, the same Questions we put them where we spoke of Constantine II. viz. What they have to fay for the Arch-Bishops, Bishops, and other Clergy whom this Pope ordain'd, or who had been ordain'd by her Authority. As she, according to the Canons, was no Pope, so neither could they whom she had ordain'd be Priests. They were neither capable to celebrate nor confecrate, therefore all that affifted at their Masses were Ido-Who was then Head of the Church and Universal Bishop? Who Successor of St. Peter? Who Vicar of Christ? Why, a Woman; and she, both before and after her being Pope, a Whore. Pero Mexia upon this Point argues, that altho' this nor any other Woman can be capable of the Papal Function, or of Ordaining or Absolving any one, and those who should be so ordain'd or absolv'd must of Necessity have their Ordination or Absolution a-new, yet the Grace of the Sacraments, thro' Faith, extends to all fuch as by unavoidable Ignorance have receiv'd them, I answer, Pero Mexia is deceiv'd, inafmuch as those are not Sacraments which are administer'd by such as have not their Ordination from God; whereas, on the contrary, tho' they had been Hypocrites, as we see the Priests in the time of our Saviour were, yet being of the Tribe of Levi their Sacrifices were esteem'd Sacrifices, and their Sacraments Sacraments, and thus they were look'd upon by our Saviour and his Apostles, who continu'd in the Temple while they facrific'd, which they would never have done had they not approv'd their Sacerdotal Authority. On the other hand, the Sacrifices which were offer'd, and the E 3 SacraSacraments that were administer'd by the Priests of Jeroboam were neither esteem'd Sacrifices nor Sacraments, inasmuch as they had not been offer'd and administer'd by those whom God ordain'd out of the Tribe of Levi. I say then, Pope Joan, being a Woman, could not be a Priest, and being no Priest could neither ordain nor consecrate, wherefore those Priests that were ordain'd by her Authority must of necessity be no Priests of God, but of Jeroboam or Baal, and those that receiv'd their Sacraments could not do it thro' Faith, because Faith is sounded on the Holy Scriptures, which

Rom.10.17. had nothing to do in this Ordination. Faith, says the Apostle, cometh by Hearing, and Hearing by the Word of God. Another Consolation have they who believe Jesus Christ ever to have been and ever to be the sole Head and Foundation of the Church.

dation can no Man lay than that already laid, which is Jesus Christ. He is the only Foundation, He is the sole Head of the Church, and his Vicar-General is only his Holy Spirit, as he himself says, But

John 14. 26. the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach ye all Things, and bring all Things, of what soever I said to ye, to your Remembrance. This Faith Pero Mexia

fpeaks of was undoubtedly that of the Collier, conThe Devil cerning whom a Story runs thus. A certain Colliand the er being about to die the Devil came to him, and tempting him, would fain know what he believ'd.

Others fay, 'twas a learned Man of those Times who ask'd that Question. To which the Collier

reply'd, I believe what our Holy Mother the Church believes. But, quoth the Devil or the Doctor, what is that the Church believes? The Collier reply'd, That which I believe; and as often as he was ask'd this Question he answer'd the same way, for this poor Man neither knew what he himself believ'd,

Hof. Epifc. poor what the Church believ'd. Hosius, Bishop of Warm. Lib.3. nor what the Church believ'd. Warmia,

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Warmia, in his Third Book, treating of, or contrary to the Holy Scriptures, fays, he thinks it most fafe to follow the Example of this Collier. O terrible Obstinacy! Notwithstanding we are commanded to read and fearch the Holy Scriptures, yet the Papists will neither read nor fearch into them. What Excuse can they have for their Ignorance? St. Peter exhorts every good Christian to be prepar'd 1 Pet. 3.15. to give an Account of his Hope, and what Account can he be able to give who neither reads nor hears the Word of God? Know therefore, as the Wick will not burn in the Candle or Lamp any longer than there is Oil or Tallow left, fo Faith can subsist no longer than the Word of God lafts. He that neither reads, hears nor meditates on the Word of God, what Faith can he have? No other fure than what we have just now mention'd of the Collier, who neither knew what he himself believ'd, nor what the Church believ'd. But now let us return to Pope Foan. In the time of her Popedom the Emperor Lewis, Second Son of the Emperor Lotharius, came to Rome, and receiv'd from her Holiness's Hands the Imperial Crown, Scepter, and Apostolical Benediction, as they call it, of St. Peter. At this time Alphonso III. reign'd in Spain, as Don Rodrigro Sanchez, Bishop of Palencia, relates in his Rod. Sanch. Life of that Prince. During this King's Reign, fays in Vit. Althat Author, Leo IV. John VIII. Benedict III. and Nicholas I. presided in the Holy See. Also Don Alphonso de Carthagena, speaking of the Con-Alphon. de temporaries of this Prince, names Leo IV. and Carthagena. John VIII. an English Man, tho' it seems it was an English Woman.

Pope Joan dying after the manner we have re-BENEDICT lated, Benedict III. was elected in her room, being the first Pope that sate in the Pierc'd Chair. The Emperor Lewis II. sent his Deputies to Rome to confirm this Election. All the Time of this Pope Don Alphonso III. continu'd to reign in Spain. The

E 4 Thir-

Schism Thirteenth Schism happen'd between this Benedict XIII. and Anastasius, but at length the latter renounc'd. This Pope pretended great Humility, and therefore would not be bury'd within, but without the Threshold of St. Peter's Church.

Nicholas I. a Roman, nam'd the Great, was elected in Presence of the Emperor Lewis II. but who being departed from Rome, the Pope proceeded to make several Constitutions and Decrees prejudicial to his Authority. Among others these were some,

Constituti-viz. That Lay-men should not sit upon the Lives of ons against Ecclesiasticks; That they should not be allow'd in athe Laity. ny manner to dispute about the Pope's Authority;

That the Christian Magistrate should have no Au-Divine Of- thority over the Pope, and the like. Also this Pope fice in La-reviv'd the Constitution that the Divine Office should be celebrated in Latin, yet dispens'd with the Inhabitants of Sclavonia and Poland, who were to have Maß in their own Tongue. He likewise decreed that the Pope's Constitutions should be esteem'd of equal Authority with those of the Apostles. Now the Pope's Horns begin to sprout forth. This Beast was exceeding severe against marry'd Priests, wherein he was oppos'd by Huldric, Bishop of Augusta, who wrote him a Letter containing the curfed Effects of Calibacy, the Substance of which we have already mention'd, where we spoke of Grego-This Nicholas forbad all faithful Christians to hear Mass celebrated by a whoring Priest; the fame likewife was forbidden afterwards by other Popes. But if this Law were to take effect now few or no more Masses would be heard. This Pope depriv'd John of Ravenna of his Bishoprick for not stooping to him, and swagger'd with Michael, the Emperor of Constantinople, about Phocius the Patriarch, to whom he wrote an Epistle which is much stood upon. He dy'd in the Year 867. during whose Popedom Don Alphonso III. and his Son Garcias reign'd in Spain. This Nicholas was

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867.

fucceeded by Adrian II. and he by John IX. or VIII. according to those who do not count Pope

Foan among the Popes.

Martin II. a Frenchman, came next, who thro Martin II. Fraud and other wicked Arts was made Pope with the Ceremony of the Chair, and afterwards confirm'd without any Authority or Confent of the Emperor; for now the Pope's Horns began to grow, and therefore he fcorn'd to submit to any superior Power. He dy'd in the Year 884. Baile says this 884. Pope's Father, Palumbus, was a Conjurer; and Fasciculus Temporum cries out, Hen! Hen! Domine Deus, &c. bitterly lamenting the Iniquity of those Times.

Adrian III. being chosen, made a Decree that Adrian III. for the future, when any Pope was to be elected, the Clergy and People of Rome should freely proceed to an Election and Confirmation without any Regard to the Emperor, by which means his Im-The Empererial Majesty came to lose the Right he had of ap-ror loses his proving the Popes. The Pope was the more Right of Approbabold in this Proceeding, by reason he knew the Em-tion. peror was then busy'd in his Wars with the Normans. Pope Adrian dy'd in the Year 885. Don 885. Garcias then reigning in Spain.

Stephen V. or VI. a Roman, was the first who, Stephen according to Gracian, commanded that of necessity the Statutes of the Church of Rome must be observ'd. He abrogated the Purging of Adultery and Witchcrast by going over Coulters, and casting the Person suspected into the Water. He dy'd in the Year 891. Don Alphonso IV. then reigning in 891.

Spain.

Formosus being Bishop of Portua was depos'd, Formosus, and forc'd to swear he would carry the Crosser no more, from which Oath nevertheless he was afterwards absolv'd by Martin II. for Mony. Pope Stephen VI. dying Formosus obtain'd the Papacy by Bribes, altho' Sergius the Deacon strongly oppos'd him.

him, designing that Office for himself; yet Mony
Mony the prevail'd, which, it seems, was the Holy Ghost that
Papists Ho-elected. Formosus dy'd in the Year 895. Don Ally Ghost. phonso IV. then reigning in Spain. The Fourteenth
Schism Schism happen'd between Pope Formosus and SergiXIV. ns III. who was likewise elected, but at length

Sergius III. being forc'd to renounce was banish'd.

Boniface Upon Formosus's Death Boniface VI. was elected.

VI. ed, who held the Papacy only Fifteen Days; Don

Alphonso IV. continuing to reign in Spain.

STEPHEN Stephen VI. or VII. prov'd very ungrateful to VI. or VII. Pope Formosus, who had made him Bishop, for, hating him to a strange Degree, after he became Pope he not only annull'd and invalidated all his Decrees, as having been no true Pope, but also had

An Inhu-him condemn'd in a Council he call'd, and afterman Pope. wards proceeded to dig him up, degrade him, and to despoil him of all his Pontifical Ornaments, putting on him at the same time a Secular Habit, and, cutting off the two Fingers of his Right Hand, which Priests chiefly use in Consecrating, had them thrown into the Tiber. Herein he did not imitate Christ, who commands us to pardon Injuries, but rather Silla, who dug up Marins after he had been bury'd, thro' the great Hatred he bore

Pope a-him. Platina, in the Life of this Pope Stephen, gainst Pope, says, that by what he had done to Pope Formosus and Coun-he gave a great Scandal and bad Example to his cil against Successors, inasmuch as from thence forward the Popes took upon them to annul whatever their Ancestors had done which did not please them, and

which, tho' confirm'd by one Council, they got invalidated by the Authority of another.

ROMANUS. Thus Romanus, Successor to Stephen, condemn'd all that Stephen had done, and thereby restor'd the Reputation of Formosus. The same did Theodorus II. and John X. or IX. These Popes, according to Platina, were Monsters, or rather Devils incarnate. John X. call'd a Council of Seventy Four Bishops, where-

wherein Stephen VII. was condemn'd, and Formo-(us justify'd. Observe that from the Year 891. Ten Popes to the Year 903. which were Twelve Years, in 12 Years. there were no less than Ten Popes, viz. Formosus, Sergius III. Benedict IV. Stephen VII. Romanus, Theodorus II. John X. Sergius III. again, Benedict IV. again, Leo V. Christopher, and at length Sergius III. once more, which last we have nam'd three times, One Pope because he was so often elected Pope. The first and chose thrice, fecond time he was depos'd, but in the third obtain'd the Character of true Pope. In the first time of Sergius's being Elected was the Fourteenth Schism, and in his second the Fifteenth. Stephen VII. SchisinXV. dy'd in the Year 897. when Don Alphonso IV. reign'd in Spain. Platina speaking of Benedict IV. fays, that as the Church in his time began to grow Luxurious with its Riches, there being then no Prince that could restrain the Wickedness of the Clergy, this Liberty of Sinning begat these Monfters and Prodigies. This honourable Testimony we have from Platina.

Leo V. becoming Pope underwent great Trou-LEO V. bles, for he was feiz'd and thrown into Prison by one Christopher, whom he had educated and preferr'd, and this not without the shedding of much Blood, as Platina observes. Thus this Christopher made CHRISTOhimself Pope, whose Violence, Ingratitude and PHER. wicked Arts ferv'd instead of the Holy Spirit to elect him. Nevertheless Sergius III. assisted by his Whore Marozia, by whom, as we have observ'd before, he had a Bastard that afterwards became Pope, depos'd Christopher and clap'd him up in a Monastery; and having so done, thro' the same Sergius III. Affistance of Marozia, who was a famous and well-descended Harlot, got himself to be elected Pope. This Sergius III. was Competitor with Formosus for the Popedom, but who prevailing he was forc'd to fly into France, whence returning he put the before mention'd Trick upon Christopher. Sergius thus becoming Pope, and calling to mind the Another Injury he had receiv'd from Formosus, which he Inhuman desir'd to revenge, he had his Body dug up which Pope. had been bury'd Eight Years, and having cut off those Three Fingers Pope Stephen had lest, caus'd the rest of his Corps to be thrown into the Tiber, as unworthy of Christian Burial. He also condemn'd all Formosus had done, causing those that had been ordain'd by him to be ordain'd anew, notwithstanding which Formosus had been approv'd by Some Popes Three several Popes successively. You see here

some Popes I hree leveral Popes successively. You see here condemn, how Stephen and Sergius condemn'd all Pope Formo-and others sus had done, and on the other hand how Romanus, approve. Theodorus and John approv'd it. In the time of

these Popes Don Ramiro II, reign'd in Spain,

Anastasis Anastasius III, succeeded Sergius III, in whose Body of Formosus in the Tiber; and moreover that when it was once more bury'd in the Church of St. Peter the Images made him a certain Reverence, as a Token of Welcome. Strange Images, that would as well worship as be worship'd! This however must needs be a great Lie, or if it were true the Devil must be suppos'd to have caus'd that Motion in the Statues, the better to inveigle the People to Superstition and Idolatry, for Antichrist,

2 The L2.9. as St. Paul says, shall come with Signs and lying 913. Wonders. Anastasius dy'd in the Year 913. Don

Ordonio III. then reigning in Spain.

Randus, before his becoming Pope, had a Baflard Son in Adultery, who also after him became Pope by the Name of John XI. or X. according

Pet. Præ-to Peter Pramonstratensis. This Landus was a wicmonstrat. ked Pope, and held the Papacy but Six Months and
Twenty Two Days, for which Reason some do
not reckon him among the Popes.

JOHN XI. John XI. or X. succeeded his Father Landus, or X. being as bad a Man as he, or rather worse, since he held the Pontificat Fourteen Years. Platina

fays,

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fays, he was Son of Sergius III. Luitprand, who Plat. Lib. 2. liv'd in the Time of this Pope, relates some Par-cap. 13. ticulars of his wicked Life. He fays Theodora, a Luitpr.lib.3. shameless Strumpet, liv'd at that time in Rome, ha- cap. 12. ving two Daughters, Marozia and Theodora, neither of much better Reputation than their Mother. Theodora, the Mother, was in Love with this John before he became Pope, and who, thro' her means, was first made Bishop of Bologna, and afterwards Arch-Bishop of Ravenna. His Mistress Theodora not caring he should continue so far off from her as Ravenna, which was at least Two Hundred Miles from Rome, she, thro' her Intrigues, procur'd him to be elected Pope in the room of his Father A Whore Landus, that dy'd just then. The same Luitprand advances further relates the miserable End of this Pope, on to the which was brought to pass by Marozia, Daugh-Papacy. ter to his Mistress Theodora; for she thinking to advance her own Son by Sergius III. afterwards John XII. to the Popedom, stifled his present Ho- Stifled. liness with a Pillow, from which Death St. Peter nor St. Paul, who were faid to have fought for him against the Saracens, could not free him. She was, nevertheless, deceiv'd in her Aim; for immediately upon his Death Leo VI. was elected, LEO VI. yet him Marozia foon made away with also by Poison, to make way for her aforesaid Bastard. Poison'd. However she was mistaken a second time, for upon his being thus poison'd Stephen VII. or VIII. STEPHEN was elected, who dy'd not many Years after, as VII.or VIII was suppos'd, in the same manner, and by the same Poison'd. Hand, in the Year 930. Don Sancho I. then reign- 930. ing in Spain. John XII. or XI. that famous Cock of the JOHN XII.

Game, was Bastard-Son of Sergins III. by Maro- or XI. zia, a shameless Strumpet, as Luitprand calls her. Plat. lib. 3. Platina thinks this John, and John XI. were Bro-cap. 12. thers, and Sons of Sergius III. Marozia, the A Strum-Mother of this Pope, as well in the Life-time of pet governs her the Church.

her Son, as before, govern'd the Church of Rome, and that as well in Spirituals as Temporals, as Luit-prand observes. Pope John dy'd in the Year 935. Don Ramiro III. then reigning in Spain. To Pope John succeeded Leo VII. Stephen IX. Martin III.

Agapet, and John XIII. John XIII. or XII. was the greatest Villain of JOHN XIII. all the Popes that had been to his Time. He that or XII. has a Mind to know his Villanies at large, let him Luitpr. lib. 6. read Luitprand from the Sixth Chapter of the Sixth Book, to the Eleventh Chapter of the same Book. Accus'd of He was accus'd in a Roman Synod, held in the Presence of Otho I. of never faying his Hours, of nedivers Abominativer Communicating, of Ordaining Deacons in a Stable, of committing Incest with two Sisters, of playing at Dice, and invoking the Devil to affift him to win, of creating Boys Bishops for Mony, of ravishing divers Virgins, of converting the Sacred Palace into a Seraglio or Stews, of lying with his Father's Harlot, with a certain Queen Dowager, with another Widow call'd Ana, and with his own Niece; of putting his Father-Confessor's Eyes out, as likewise those of divers of his Cardinals; of going publickly a Hunting, of going always Arm'd, of fetting Houses on Fire, of breaking Windows a-Nights, of entering into a Compact with the Devil, and drinking a Health to him, &c. for all

which, and many other vile Abominations suffici-Depos'd. ently prov'd against him, he was depos'd in the said LEO VIII. Council, and Leo VIII. elected in his room. But

no sooner was the Emperor departed from Rome, than those ill Women, with whom the late Pope Depos'd. convers'd, got the Nobility to Depose Leo, and The Empe-restore John. This Pope ordain'd, that from rors to be thenceforward the Emperors should be Crown'd crown'd in by the Popes in Rome. The end of this wicked Rome.

Pope happen'd in the Year 964. and the Tenth of his Pontificat, when a Husband, that had caught Johnstab'd him a Bed with his Wife, stabb'd him to the Heart.

Heart. Luitprand says, The Devil finding him in the very Act of Adultery, struck him with that Violence that he dy'd in Eight Days after. It may be the Husband dress'd himself after that manner, the better to take his Revenge on the Pope. Read this Story, Spaniards, and you will find who this Pope is, for whom you are fo willing to lay down your Lives. In the Time of this diffolute and fallacious Pope, the English Priests that were marry'd were Excommunicated, and forbid to enter the Church. At this time Don Bermude reign'd in Spain. The Sixteenth Schism hap- Schism pen'd between Leo VIII. and Benedict V. in the Year 963.

XVI.

963.

John XIII. being dead, those of his Faction BENEDICT elected Benedict V. which the Emperor Otho being inform'd of he came to Rome, and compell'd the Romans to reject Benedict, and restore Leo, who Leo restor'd had been before depos'd by them. Leo VIII. coming again to be Pope, he, in acknowledgment of the Favours receiv'd from the Emperor, made a Synodal Decree, whereby he took the Authority of electing a Pope from the Clergy and People of Rome, which, according to Gracian, had been bestow'd on them by Charles the Great, and gave it to Otho, repealing at the same time the Law which Pope Adrian had made to the contrary. This he did to avoid Animolities and Seditions, which commonly happen'd on the Elections of Popes. The Emperor, on his part, restor'd to the Pope all that Constantine is said to have given the Holy See, or rather that which Pepin or Charlemain gave, having taken it from the Lombards. Pope Leo dy'd in the Year 965. Don Alphonso V. then reigning in Spain, who was afterwards kill'd by an Arrow shot by a Moor.

John XIV. or XIII. Bishop of Varnia, and Son John XIV. of Pope John XII. was very cruel to his Enemies, or XIII. as appears by his Usage of one Peter, a Principal

Magistrate in Rome, wherein he more resembled Phalaris, Dionisius, or Nero, than our Saviour Christ, who commands us to do Good to our Enemies, Baptizing and not Evil. This Pope baptiz'd the great Bell Bells surface of St. John Lateran, and gave it his Name, whence came the Custom of Baptizing Bells, and giving them Names. Pope John dy'd in the Year 972.

Don Alphonso V. continuing to reign in Spain.

Donus II. a Roman, succeeded John XIV. He held the Papal Chair only Three Months, being Benedict fucceeded by Benedict VI. or V. as some stile him, VI. or V. by reason the other was elected in Schism. This Justice. Pope was thrown into Prison for his Wickedness, where he was strangl'd, or, as his Friends say, forc'd to die of Hunger, by the Command of his Succession Boniface VII. Don Alphonso V. continu'd to Schism reign in Spain. The Seventeenth Schism happen'd XVII. between this Boniface, and Benedict VI. or VII.

Boniface VII. Sirnam'd Franco, by wicked Arts obtain'd the Papacy, yet held it but a little time; for the Romans, observing his ill Courses, conspir'd against him, which he perceiving robb'd the Church of St. Peter of all its Treasure, and fled to Constantinople, where he sold it. During his Absence the

JOHN XV. Romans chose John XV. or XIV. a Lombard, yet or XIV. after a few Months Boniface returning, brib'd the People with the Mony he had got, and so inclin'd

them to receive him once more for Pope. Being thus reinstated he threw John into Prison, had his Eyes pluck'd out, and afterwards made him to die with Hunger. Pope Boniface dy'd in the Year

986. 986. having held the Papacy above Nine Years, Justice. but after his Death his Body was drag'd about Streets, and barbarously us'd by the Mob. He was succeeded by Benedict VI. or VII. of whom I shall say nothing. Don Bermudo III. reign'd at that time in Spain.

JOHN XVI. John XVI. or XV. becoming Pope behav'd or XV. himself so wickedly, that he was generally abhorr'd both

both by the Clergy and People of Rome. He it was that without any Distinction gave all he could to his Relations, which Error, as Platina and Stella observe, has reach'd down even to our Times. Pope John dy'd in the Year 995. at which time 995. Don Bermudo III. reign'd in Spain.

John XVII. fucceeded John XVI. and dy'd the John fame Year, having held the Papacy only Four XVII. Months. He found great Opposition from Crescen-

tius the Roman Consul.

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Gregory V. a German, was made Pope by the GREGORY Authority of the Emperor Otho III. but upon that Emperor's Return into Germany, the Clergy and Schism XVIII. People of Rome depos'd this Pope, and fet up John XVIII. or XVII. Hereupon Gregory went OHN and complain'd to the Emperor, who, being exceedingly incens'd at the Romans, came against them with an Army, took the City of Rome, leiz'd Pope John, and had his Eyes pluck'd out, where- His Eyes of he dy'd. This John, having had a great deal of Pluck'dons. Mony, brib'd the People of Rome to make him Pope, upon which Occasion Mantuan, in his Third Book of Calamities, fays thus;

Pernices mercantur Equos, venalia Romæ Templa, Sacerdotes, Altaria, Sacra, Corona, Ignes, Thura, Preces, Cælum est venale, Deusque.

Mant, Lib. 3. Calamitatum.

Which is as much as to fay, that every thing is to be fold at Rome, whether Sacred or Prophane, and even God himself. Platina calls this last Pope John a Thief, who dying after the manner we have related, Gregory V. became Pope again. This Gregory ordain'd, That for the future the Seven The Seven Princes of Germany, viz. The Three Arch-Bishops Princes E-of Mentz, Trier and Colen, the Count-Palatine of the lectors. Rhine, the Duke of Saxony, the Marquis of Brandenburg, and the King of Bohemia, who, nevertheless, at that time was not a King, should Elect

998. or the Emperor. Pope Gregory dy'd in the Year 998. or as others fay 997. Don Bermudo III. then 997. reigning in Spain. It may here be observ'd, that the aforesaid Pope John XVIII. is by some not

reckon'd among the Popes.

SILVESTER

·HYZ

Silvester II. was from his Youth much ad-II. dicted to Sorcery and Magick; for being in France, his Native Country, and understanding there was a Moor, a famous Proficient in that Art, at Seville, he went thither to be instructed by him; when, after some time, becoming a compleat Magician, he return'd home with an admirable Book in that Profession, which he had stollen from his Master thro' means of his Daughter, with whom

Devil.

Contracts he had unlawful Converse. This Silvefter, the better to exercise his Infernal Function, enter'd into a Contract with the Devil, agreeing to give him both his Body and Soul, on Condition he would affift him to arrive at great Dignities. Upon his Return to France he taught the liberal Arts there with much Applause; and having many Scholars, thro' means of one attain'd to be Bishop of Rheims. Afterwards, by wicked Practices, he got to be Arch-Bishop of Ravenna, and at length, thro' the Affistance of his old Friend the Devil,

Obtains the arriv'd at the Pontificat in the Year 999. Who-Popedom. ever has a Mind to know more of his Holy Life 999. may read Platina, Sabellicus En. 9. lib. 2. Volaterranus lib. 22. Bregamo lib. 12. Fasciculus Temporum, Peter Premonstratensis, and Card. Beno, where he will find all I have faid and more to be true. During his being Pope he conceal'd his Diabolical

Profession, yet could not altogether forget his antient Friendship with the Devil; for even then he kept a Brazen Head in a fecret Place, which us'd to answer all the Questions he ask'd. Once, mong the rest, he had a mind to know how long he should remain Pope, which enquiring of the Devil

he answer'd doubtfully, according to his usual Cus

stom, telling him, He should not die before he had Said Mass in Jerusalem. Hereat the Pope exceedingly rejoic'd, well knowing he should never go to that City; but there being a Custom in Rome, that on a certain Day the Pope must celebrate Mass in the Church of the Holy Cross, call'd alfo of Ferusalem, Silvester forgetting himself, and Is deceiv'd being unmindful of the Wiles of the Devil, went by the Dethither to officiate, but scarce had he open'd his vil-Mouth before he was feiz'd with a violent Fever, which foon put an end to his Days. Peter Premonstratensis says, that while the Pope was in his Agonies, hearing the Infernal Din of the Devils that were come to fetch him according to his Contract, he begg'd of the By-standers (as Card. Beno also observes) that they would cut off his Hands and Tongue, as the Principal Offenders in his Case, which was accordingly done. Now observe if the Pope can err. Remark what a Vicar of Christ this Pope was, fince he was guilty of fo many abominable Diabolical Arts. Be inform'd, Spaniards, what the Mass is, fince the Devil can play with it, and deceive by it, as he did in this Case of Silvester II. Be at length advis'd, Spaniards, the Pope and Mass have long been your Gods upon Earth. Tho' Silvester II. was thus bad a Man, yet Julius Rosens, Genebrardus, Panvinus, and D. Illescas, great Flatterers of the Popes, will needs have it that he was no Magician, but a Wife and Learned Mathematician, &c. But speak ye the Truth, tho' it be bitter. In this Pope's Time Bermudo III. continu'd to reign in Spain.

John XIX. or as others fay XVII. who do not John XIX. count John VIII. as being a Woman, nor John XVIII. as being Antichrist for Popes, succeeded Pope Silvester, obtaining the Popedom by the same means, that is, by the Assistance of the Devil, as his Predecessor had done. This Pope, as a Disci-Feast of ple of so good a Master as Silvester was, com-All-Souls.

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manded that the Feast of the Souls in Purgatory should be celebrated the Day after All-Saints. This John said he heard the Groans the Devils gave, when, by Virtue of his Masses, and Offices for the Dead, he snatch'd the Souls of the Deceas'd from them. In the Time of this Pope, as Cardinals Baconthorpius observes, the Number of Cardinals began to encrease. This John XIX. took away from the People of Rome their Power of Electing a Pope, saying, Populus est docendus non sequendus. The People ought to be taught, and not to be follow'd,

and that the Law of the Holy Spirit was preferable 1003. to that of Man. This Pope dy'd in the Year 1003. Poison'd. 'Tis thought he was poison'd. Don Bermudo III.

continuing his Reign over Spain.

JOHN XX. John XX. or XVIII. by ill Arts made himself
Pope; and here it may be observed, as Beno remarks, that all the Popes from Silvester II. to GreEighteeen gory VII. no less a Villain and Wizzard than any
Wizzard- of them, were Wizzards, being Eighteen one after
Popes sucanother. In the Time of this Pope John the Docessively. Arine of Purgatory mightily encreased, by means
of false Apparitions of Evil Spirits, which mourned,
groan'd, cry'd and complain'd, by reason, as they
pretended, of the great Torments they underwent
in Purgatory. They said they were the Souls of
such and such, therefore humbly implored they
Cheats of might have Masses said for their Deliverance. The

Purgatory poor, simple Vulgar believing this drew out their Mony from their Purses, their Corn from their Granaries, their Wine from their Cellars, their Hony from their Hives, and gave them for the pretended Release of these poor Souls. But who was the better for these Offerings? not these Souls they pretended to relieve out of Purgatory, but the Bodies and Purses of the Priests and Friars, with their Harlots and Catamites. The poor sincere Widow sits up early and late to earn a sew Pence to have a Mass said for her Husband's Soul; yet

all

all these Visions and Apparitions are effected by the Diabolical Art. Arife, Lord; judge thy Caufe, deliver thy People from the Hands of these Enchanters, false Prophets and Deceivers. Open thy Eyes, O Spain! and fee: Believe him who speaks to thee purely out of Love, believe him who tells thee nothing but the Truth. This Pope John XX. dy'd in the Year 1009. as some say by Poison. At this time Don Ferdinand I. reign'd over Castile and

Sergius IV. a Roman, obtain'd the Pontificat by Sergius IV ways made use of in his Time, altho' Platina, Stella, and other Flatterers of the Popes fay he was a Saint. In the time of this Pope the Sun was wholly darken'd, the Moon appear'd Bloody, Pestilence and Famine rag'd throughout Italy, and a Fountain in Lorrain was chang'd into Blood, all which were certain and fure Prognosticks of God's Anger against the People of those Times. Sergius dy'd in the Year 1012. Don Ferdinand I. continuing to reign in Castile and Leon.

Benedict VII. or VIII. Son of Gregory, Bishop BENEDICT of Portua, being a Lay-man, became Pope through VII.orVIII the Affistance of his Nephew Theophilactus, a fright- a Lay-Pope ful Wizzard. This Theophilactus was Scholar to Pope Silvester II. who, as we have already faid, had learnt the Negromantick Art of a Moor at Seville. This Theophildetus, becoming so great a Wizzard, facrific'd to the Devil on the Mountains and in the Woods, and according to Cardinal Beno, by Enchantments made the Women to leave their Hufbands and Families to follow him. This Person however came afterwards to be Pope. Whilft the Emperor Henry of Bavaria liv'd Pope Benedict enjoy'd the Pontificat quietly, but upon his Death the Cardinals depos'd him, and plac'd another in his Depos'd. room, which made the Nineteenth Schism; yet at schism length Benedict having pretty well fatisfy'd them XIX. with Mony, they restor'd him and threw out the Restor'd.

Anti-

Anti-Pope. Of this Benedict, Petrus Damianus relates that after his Death he appear'd, like a Cavalier on a black Horse, to a certain Bishop his intimate Friend, who, being frighted at the Vision, ask'd, Are not you the late Pope Benedict? I am, quoth he. How does it fare with your Holiness then? said the Bishop. Why truly not very well, answer'd the Pope; I am in great measure torment-

The Devil's ed, yet do not despair of Help. Go you, and bid my Tricks to Brother that now is Pope give such and such Treasupport Mass and sure, that lyes hid in such a Place, to the Poor, and Purgatory. I shall have Ease. Afterwards he appear'd to his Brother himself, and told him he hop'd he should get free, wishing moreover that Odilo, Bishop of Cluniac, would pray for him. You see, by this, what Tricks the Devil has play'd to support the

1024. Mass and Purgatory. Pope Benedict dy'd in the Year 1024. Don Ferdinand I. continuing his Reign

over Castile and Leon.

JOHN XXI. John XXI. or XIX. was made Pope thro' the or XIX. fame Affistance his Brother had been, that is to say, by means of his Nephew, the great Necromancer Theophilactus. This John, tho' he had never receiv'd Holy Orders, was admitted Pope, but dy'd 1032. in 1032. Don Ferdinand I. still continuing his

Reign.

BENEDICT IX.

Theophilactus, the great Necromancer just mention'd, upon the Death of his two Uncles, Benedict VIII. and John XXI. got himself thro' wicked Arts to be made Pope, taking upon him the Name of Benedict IX. or VIII. This Pope set much by Laurentius and John Gracian, two Cardinals that had been his School-sellows in the Black Art. They were so skill'd in Necromancy that they knew what pass'd in the East and West, the North and South. They were wont to wander in the Woods, invoke the Devils, and bewitch Women to run after them. Laurentius, one of the Crew, could tell the By-standers that a Sparrow had

had brought News to his Companions of a Booty ready for them. Many esteem'd themselves happy in having been these Persons Scholars. From out of this curfed School came the curfed Hildebrand (Gregory VII.) who, according to Beno, did fo much Mischief to the Church. Benedict IX. being afraid of the Emperor Henry III. fold his Papacy Sells the to his Companion John Gracian for a Thousand Papacy. Five Hundred Pounds, who thereupon taking the Popedom call'd himself Gregory VI. Platina says GREGORY Benedict was for this Sale accus'd and condemn'd by all. And why was he not the fame for his many Fornications, Adulteries, Idolatries, Necromancies, Enchantments, Exorcisms, Diabolical Invocations, and fuch like Abominations? Why he was; the Divine Inflice taking care of that, for a little after he was choak'd by the Devil. Histories fay, this Theophilactus, or Benedict, after his Death, appear'd to a certain Hermit in a very frightful Form, for his Body feem'd nothing but Bones, and his Head and Neck those of an Ass. Upon the Hermit's asking how he came to be fo very frightful he answer'd, Because during my Pontificat I liv'd without Reason, without Law, without God, and moreover because I desil'd the Holy Roman See with all manner of Filthiness. In the time of this Pope the Title of Cardinal rose to a great Height. Benedict IX. dy'd in the Year 1034. or as others fay 1032. of whom see more in Silvester III. Don Ferdinand I. still continu'd his Reign.

After Benedict IX. had fold the Papacy, Silve-Silvester fter III. Son of Laurentius the Conjurer, by Bribes III. got to be Pope, althor there was a Party that declar'd for John Gracian, Purchaser of the Popedom. Silvester nevertheless was at length chosen, but who enjoy'd the Pontificat only Forty Nine Days; for, as Platina observes, the Holy See was now come to that Condition that he that would give most might have it, no regard being had ei-

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ther to the Person Elect's Piety or Learning. But this is nothing, fays he, worse Things we shall see, if God of his Mercy do not put a stop to them. Thus

Schismxx far Platina. Otho Frisingensis, Godofridus Viterb -

Three Popes at once.

ensis, and others relate, that in the Time of this Benedict there were three Popes at once, and all three in Rome, viz. Benedict IX. Silvester III. and Gregory VI. The first kept his See in the Church of St. John Lateran, the second in that of St. Peter, and the third in Santa Maria Maggiore. The Emperor, Henry III. hearing of these Factions and Tumults came to Rome, call'd a Council, had all three Popes depos'd and a Fourth elected, who was Clement II. The Emperor however did not chastife these three wicked Prelates as he ought, for, according to Beno, he only banish'd the first, made the second return to his Bishoprick of Sabina, and imprison'd the third, whom nevertheless he afterwards forc'd likewise into Banishment with Hildebrand. You must observe this Benedict IX. was thrice Pope, First when he threw out Silvester III. and was depriv'd; Secondly, on the Death of Clement II. when he was likewise depos'd; and, Thirdly, upon the Death of Damasus II. when he held the Papacy by intervals Ten Years, Four Months, and Nine Days, as Platina remarks. The same did Sergius III. who was also thrice Pope. Silvester III.

was depos'd in the Year 1045. Don Ferdinand I. 1045.

continuing to reign in Spain.

CLEMENTII Clement II. a German, and Bishop of Bamberg, was elected in the aforesaid Council held at Rome, by the Authority of the Emperor Henry III. when three Popes were depos'd. This Pope crown'd the faid Emperor, and made the Romans to renounce by Oath the Right they had to elect a Pope, but the Emperor was no fooner departed than they poifon'd the Pope, after he had held the Papacy Nine Months. 'Tis faid his Successor Stephen, after-

wards call'd Damasus II. prepar'd the Potion for

him.

him. Upon this Pope's Death Don Ferdinand I.

continu'd to reign in Spain.

Damasus II. a Bavarian, seiz'd on the Pontificat DAMASUS by Force, without Confent either of the Clergy or People of Rome, for, according to Platina, the Holy See in those Days fell to him that had most Power; yet he that had thus ambitiously obtain'd his Ends enjoy'd the Fruits of them but Twenty Three Days, at the end of which he was poison'd. It Poison'd. feems there was a certain Person then in Rome. nam'd Gerard Brazutus, who had a particular knack A skilful in dispatching Popes, and who made away with Poisoner. Six of them in Thirteen Years. These were Clement II. Damasus II. Leo IX. Victor II. Stephen IX. and Nicholas II. Now the Romans perceiving they were torn into fo many Factions and Divisions thro' the black Contrivances of the Popes, they fent to the Emperor, befeeching him to give them a Pope, who thereupon fent Bruno, who took upon him the Name of Leo IX.

Leo IX. coming towards Rome in his Pontificali-LEO IX.

bus met with the Abbot of Cluny and Hildebrand, afterwards Pope, on the Road, who feeing him habited after that manner advis'd him he should by no means enter Rome fo dress'd, fince the Emperor had no Authority to elect a Pope, but only the Clergy and People of Rome. This Advice Bruno, for fo was his Name before he was Pope, took, and coming to Rome confess'd his Fault, whereupon he was made Pope anew. Being thus made Pope he made Hildebrand a Cardinal, whom he took to be his Favourite, and bestow'd on him whatever he would ask. Hildebrand, from a poor Monk, thus becoming a rich Cardinal, reconcil'd Pope Leo to Theophilactus, his antient Lord and Master, who had been depos'd from the Papacy. This Leo held a Doctrine of Council in Vercelli, where he had the Doctrine of Berengari-Berengarius condemn'd, who would not worship us condemthe Bread and Wine in the Eucharist for the real

Presence.

Presence. This Leo also, at the Instigation of the aforesaid Hildebrand, totally forbad Matrimony to the Clergy. He dy'd after having held the Papa-

Leo poiso-cy Five Years, being poison'd by the aforesaid Brazutus, in the Year 1054. Don Ferdinand I. con-1054.

tinuing his Reign in Castile.

Victor II. having been two Years and somewhat VICTOR II. Poison'd, more Pope, was dispatch'd by Poison, by Brazutus. Don Sancho II. then reigning in Castile.

Stephen X. or IX. scarce continu'd Pope a Year, X. or IX. for Brazutus dispatch'd him the last Day of the Poison'd. Year 1058. He had been thrust into the Papal 1058. Chair without the Emperor's Confent. He brought Milan to vail Bonnet, and crouch to Rome. He held a Council at Florence against marry'd Priests, and those that took Benefices from the Hands of Lay-men; for the Reformation of some of which Matters he fent Hildebrand his Legat a Latere into Burgundy. In his Time Don Sancho II. continu'd his Reign over Castile.

Benedict X. or IX. was elected during Hildebrand's BENEDICT X. or IX. Absence, who when he came to hear of his Election openly exclaim'd against it, and in a short time

got him depos'd, for having obtain'd the Pontificat thro' Bribes. O wicked Hildebrand! And how wert thou afterwards chosen, and thy Predecessors before thee? In this Benedict the Proverb was fulfill'd, which fays The Gallows is made for the Unhappy. He renounc'd the Pontificat much against

his Will in the Year 1059. Don Sancho II. conti-

nuing his Reign over Castile.

Benedict being depos'd Hildebrand infifted that NICHOLAS II. the Clergy and People of Rome should elect his Companion Gerard, Bishop of Florence, who was nam'd Nicholas II. but which not being feafible to be effected in Rome, they went to Siena and did it there. Nicholas thus become Pope he convok'd a Synod at Sutri against Benedict X. which made the Schism XXI. Twenty First Schism, but which Benedict perceiv-

ing,

ing, and being a peaceable Man, he left Rome, and fo escap'd, dying of Poison in like manner with his Benedict Predecessors. This Nicholas II. held another Coun-poi on'd. cil in Rome, to which he gave the Name of Lateran, wherein it was enacted, that whoever should for the future obtain the Apostolick See either thro' Mony, Favour, or any Popular or Military Tumult, without the Confent and Approbation of the Cardinals, should be esteem'd a Schismatick and Apostate. This Pope also gave Power both to the Clergy and Laity to excommunicate and banish fuch a Pope, as likewife to call a Council for his more effectual Deposing, which if they could not convene at Rome they might do it in any other Place. But we shall see hereafter if this Pope's Succeffors have observ'd this Decree. Pope Nicholas dy'd in the Year 1061. being poison'd by Brazutus. Don Sancho II. continu'd to reign in Ca- Poison'd.

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Alexander II. a Milaneze, was made Pope thro'ALEXAN. the Subtleties of Hildebrand, without Confent of DER II. the Emperor, which was the Cause the Lombards, in a Diet which they held at Bafil, elected Honorius Cadolus, Bishop of Portua, in the Emperor's Presence, which made the Twenty Second Schism. Schism This Honorius came with a great Army and be- XXII. fieg'd Rome, yet he and his Adherents were foon after routed, whereby Alexander remain'd in quiet Possession of the Pontificat. This Alexander ordain'd that the Cardinals alone should elect a Pope, in Electing whom there have been many and various Alterations. First, he was to be elected by the Senate, Clergy and People of Rome, with Confent of the Emperor. Then by the Clergy and People of Rome, with or without the Emperor's Confent. Afterwards by the Clergy alone, and now only by Cardinals the Cardinals: and moreover he is not to be chosen if fole Electors he be no Cardinal, nor present in the Conclave and Elected when the Election is made. The Emperor very

much complain'd that this Pope Alexander had been elected without his Consent, but Hildebrand stiffy maintain'd he had nothing to do in the Election of Popes; yet Alexander enclining to yield his Imperial Majesty his Due, Hildebrand bang'd him soundly, then threw him into Prison, and having seiz'd the Papal Rents and Revenues allow'd him but sive Lucca Pence a day. Alexander, seeing himself thus ill treated by Hildebrand, dy'd in the Year 1074. as is suppos'd by Poison, given him by that cursed Cardinal who succeeded him. Don Sancho II. still continu'd his Reign over Castile.

GREGORY

VII.

Pope Alexander II. being thus made away with, Cardinal Hildebrand, thro' the Affistance of his Soldiery, ascended the Papal Throne, without Confent either of Clergy or People, fearing that should he delay another Pope might be elected, and he consequently be set aside. His Election nevertheless was never sign'd by any of the Cardinals, and when the Abbot of Cassini came to it after it had been effected, the Pope faying to him You have stay'd a long while, Brother, he answer'd, And you, Hildebrand, have made too much haste, in that before your Lord and Predecessor is bury'd you have, expressy contrary to the Canons, usurp'd the Holy See. Hildebrand, thus advanc'd to the Papacy, how he liv'd, how he put by the Cardinals who ought to have been Witnesses of his Life and Doctrine, how wretchedly he harasi'd the World and corrupted the Church, and, in a word, how many Perjuries and Treacheries he committed could hardly be express'd by the Writers of those times. So much Christian Blood as was spilt, either thro' his Authority or Instigation, cry'd aloud to the Lord for Vengeance. Thus Cardinal Beno speaks of him. This Hildebrand, upon his Elevation, took the Name of Gregory VII. and was, in short, a great Villain and frightful Necromancer, which Art he learnt of Laurentius, that had been Disciple to Pope Silver

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fter II. Between this Laurentius, Theophilactus, John Gracian and Hildebrand, all Four Cardinals, was an exceeding great Friendship. Cardinal Beno Villany. relates a remarkably Villainous Story of this Pope. He fays, the Emperor Henry, going often to fay his Prayers in the Church of St. Mary on the Aventine Hill, Hildebrand, being inform'd by his Spies of the Place he made use of for that purpose, induc'd a certain Person, with Promise of a good Reward, to lay a huge great Stone on a Beam of the faid Church, in fuch manner, that with the least touch of the Hand it might fall on the Emperor's Head, and crush him to pieces. This, while that wicked Instrument of the Pontifical Devil was about to execute, he took fo little care in poifing the weight of the Stone, which was of an exceeding large fize, that enclining too much to one fide it fell, and drew after it its wretched Manager, who by that means, thro' the just Judgment of God, was dash'd to pieces, and the absent Emperor sav'd. Thus far Cardinal Beno. This Hildebrand requiring an Answer from Presumption the confecrated Wafer against the Emperor, and on. receiving no Satisfaction, he threw the Sacrament into the Fire, whatever the Cardinals that were prefent could do to prevent it. He nevertheless did Malice. not cease to Persecute this Emperor, Excommunicating him, Deposing him, and naming a new Emperor in his stead, to whom he wrote the following Verle,

Petra dedit Petro, Petrus Diadema Rodolpho.

The Stone (meaning our Saviour) gave it to Peter, and Peter gives the Diadem to Rodol-phus.

This Rodolphus was Duke of Swabia. Now the Emperor Henry being an exceeding good Man, and much

much concern'd at his Excommunication, laying aside his Imperial Ornaments came, in the depth of Winter, with his Wife and little Son to Canifium, where Hildebrand then was. Being cloath'd only in coarse Cloth, he went barefooted to the Pope's Palace-Gate, a Spectacle, as Cardinal Beno observes, both to Angels and Men, where he waited from Morning 'till Night without Eating, humbly requiring Pardon from the Pope. The Story is a little large, but we must shorten it. Having thus continu'd waiting for Three Days fuccessively, he at length demanded leave to enter, but was answer'd the Pope was still busie, and could not admit him. At last, upon the Fourth Day of his waiting, thro' the Intercession of the Countess Mathilda, who, as History fays, was greatly belov'd by the Pope, he had Admittance granted. Being enter'd he fell on his Knees, and humbly implor'd Forgivenefs, prefenting the Pope, at the same time, with his Crown, who, nevertheless, would neither Pardon nor Absolve him from the Excommunication, 'till fuch time as he should promise, that, conformable to the Pope's Commands, he would purge himself in an ensuing Council, with other unlawful Conditions. All which notwithstanding the Emperor promis'd, yet was he never restor'd to his Empire. Afterwards, fays the History, Henry overcame Rodolphus, and that upon Rodolphus's Death the Pope made Harman Count of Luxemburg Emperor, whom a certain Woman kill'd with Nevertheless this cruel Pope did not yet cease to persecute the good Henry, for upon this Person's Death he made a Third Emperor in Opposition to him. This new Emperor dy'd likewife miserably by the Hands of the Imperialists. This Pope, as filthy an Adulterer and Fornicator as Matrimony he was, yet forbad Chast Matrimony to the Priests. He moreover canoniz'd Pope Liberius that had been an Arian, and, according to Cardinal

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Beno, commanded his Feast should be kept. ferve if the Pope cannot err. One Heretick cano-Pope Damasus, that liv'd in the nizes another. Year 366. condemn'd this Liberius, and St. Ferom, who liv'd about the fame time, held him for an Arian, yet Gregory VII. both Sanctifies and Canonizes him. Pope Orban II. that liv'd about the Year 1088. confirm'd all that Gregory had done. Pope Gregory had a Trick to shake Sparks of Fire out of his Sleeves, and by another impos'd fo on the People, that their common Voice was, Peter, the Apostle, hath made Choice of Hildebrand for Pope. When he pronounc'd the Sentence of Excommunication against the Emperor, the new Seat, whereon he fate, was unexpectedly rent in pieces. He exercis'd what Cruelty he pleas'd, especially towards a Widow's Son, whose Foot he caus'd to be cut off. He condemn'd the Doctrine of Berengarius concerning the Sacrament, and, as is faid, Transubwas the first that put the Doctrine of Transubstan-Stantiation tiation in practice. But at length his wicked Pon-first pratificat came to a Period; for the Emperor holding Depos'd. a Council at Brizen, he was therein condemn'd and depos'd, and another Pope, viz. Clement III. nam'd CLEMENT in his stead. Read a little below of Pascal II. whom the Emperor placing in the Church of St. Peter, made the Twenty Third Schism, which Schism happen'd in the Year 1080. Upon account of this XXIII. 1080. Pope the Emperor brought the City of Rome to those Streights that she was forc'd to beg a Peace. The late Pope Gregory perceiving himself wholly depriv'd of his Pontificat fled to Salerno, where he ended his Life miserably in the Year 1086. Now notwithstanding this Pope had liv'd so abominably ill, the Papists would needs have him to have perform'd Miracles after his Death. Against this Diabolical Beast several Persons have written, viz. Cardinal Hugo Candido; Vvalramo, Bishop of Neuburg; Venerico, Bishop of Vercelli; Roland, a

Priest of Parma, and divers others. Cardinal Beno says, Thirteen Cardinals always oppos'd him.
We should never have done should we proceed to
reckon up any more of the Villanies of this Pope.
Those already mention'd shall therefore suffice.
Clement III. as I have before said, was made Pope
upon the Deposing of Gregory. He held the Pontisicat Twenty One Years, upon whose Death those

PASCAL II. of his Party elected Albert in the Year 1101. Pafcal II. caus'd Pope Clement's Body to be dug up and burnt. Don Alphonso VI. reign'd in Spain in the Time of Gregory VII. This Don Alphonso recover'd Toledo, in whose Reign and Presence that

Rodrig. de Miracle happen'd, which Don Rodrigo, Bishop of Toled. Hist. Toledo, relates in his History of the Gothick and Roman Office, both which being thrown into the Fire, the latter burnt, and the former would not, which Story we shall hereafter make use of in our Treatise of the Mass.

VICTOR Victor III. an Italian, was made Pope not by the Cardinals or People of Rome, but by the Adulteress Mathilda, Gregory VIIth's Concubine. This Victor took part against the Emperor and Clement III. yet could not bring about all he had Poison'd. projected, for he dy'd suddenly of Poison, which his

Sub-Deacon had put into the Chalice at celebrating 1088. Mass. This happen'd in the Year 1088. Don Alphonso of Carthagena, Bishop of Burgos, speaking of King Alphonso that reign'd at that time, makes mention also of this Pope.

URBAN II. Urban II. a Florentine, was likewise made Pope by Mathilda. He had been a Disciple of Hildebrand's, whom Cardinal Beno calls in contempt Turbano. He was a Schismatick, Heretick and Arian. He Excommunicated Clement III. and the Emperor that had been the Cause of his Election. Clement also, according to Vicentius, Excommunicated Urban, but as Urban refus'd to Absolve any of those that Hildebrand had Excommunicated, he was

at last forc'd to leave Rome privately. Pope Urban held many Councils in divers Places, wherein he made good and confirm'd whatever that Monster Gregory VII. had ordain'd. This Pope made Primate of the Arch-Bishop of Toledo Primate of all Spain. Spain. This Urban for fear of John Pagano, a Citizen of Rome, lay hid two Years in the House of one Peter Leon, where at length he dy'd in 1099. his 1099. Antagonist, Clement III. dying the same Year, which last Pope had seen Three Anti-Popes during his Papacy. Don Alphonso VI. continu'd to Reign

in Spain.

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Pascal II. a Florentine, had likewise been a Di-Pascal II. sciple of Hildebrand's. This Pascal, perceiving the Cardinals defign'd to make him Pope, refus'd to accept the Offer, 'till fuch time as the People of Rome had thrice cry'd out, St. Peter has elected Reynerus, a good Man. This Pope spent all his Life in Wars and Seditions. He renew'd, in a Council he held, the Excommunication against the Emperor Henry IV. a right Pious Man, and extended his Hatred so far towards him, that by his Subtleties he stirr'd up his own Son Henry V. against him. Now what could be more Cruel or Inhumani-Inhuman than to cause an only Son not only to de-ty and Crnspise and slight his Father without any Cause, but elly. even to Perfecute him with arm'd Force, to Befiege, Trapan him, and, having him in his Power, to fuffer him to die with Hunger. And who was the Occasion of all this? Was it not the Pope, who, as a Priest, ought rather to have exhorted the Son to Honour his Father, pursuant to the express Command of God. Nay, after the Death of this Prince, the Pope did not fail to continue his cruel and barbarous Nature towards him, for he had him dug up, cast out of the Church, and his Body remain'd for Five Years without Christian Burial. After another manner St. Peter, whose Successor the Pope pretends to be, commands us

we should honour Kings. Submit your selves (says 1 Pet. 2.13. he) to every Ordinance of Man for the Lord's sake, whether it be to the King, as Supream, or unto Governors, &c. St. Paul also commands us to honour

Rom. 13.1. them, where he fays, Let every Soul be subject to the higher Powers, for there is no Power but of God; for the Powers that be are ordain'd of God.

Also the same Apostle writing to Titus says, Put them in Mind to be subject to Principalities and Powers, to obey Magistrates, to be ready for every good Work. But he that has no Shame is above every Body; he can do all he pleases without giving any Account either to God, his Son Christ, or his Apostles, who have all commanded us to honour Kings. Moreover, Pascal being a Man of a restless and turbulent Spirit, he could not satisfie himself with what he had done to the Father, he must also have something to say to the Son. He refus'd therefore to confirm the Bishop which Henry V. had nam'd; whereupon the Emperor coming to Rome, diffembl'd at first with the Pope, and kiss'd his Feet, but at length, having got him feiz'd, he threw him into Prison, whence he would not release him 'till he had confirm'd all his Bishops, and withal Crown'd him Emperor; but Henry had no fooner turn'd his Back to return to Germany, than Pascal, like a Perjur'd Villain, re-

Perjury. vok'd all he had fworn, and moreover Excommunicated the Emperor. This Pope conven'd a Council in Champagne in France, where the Priests of that Kingdom had their lawful Wives taken from them in like manner as those of Germany had had

Knight- theirs by Hildebrand, or Gregory VII. In the Time of Pope Pascal the Knight-Templars began. This Pope, as we have before faid, where we spoke of Gregory VII. caus'd the Body of Pope Clement III. to be dug up and burnt. He gave Entertainment to Anselm, an Arch-Bishop of Canterbury that had rebell'd against Henry I. of England, but that un-

derstanding

Templars begin.

1118.

Schism

derstanding King kept him well enough at Arms length. He made a great Company of Carnal Cardinals, and had Albert and Theodoric, with others noted by Ciaconius, that fet up Anti-Popes against him. Pascal dy'd in the Year 1118. Don

Alphonso VII. then reigning in Castile.

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Gelasius II. a Campanian, was made Pope with great GELASIUS Tumult, for he was Itifly oppos'd by Cincio Frangipani, who fet upon the Conclave, bang'd the Cardinals, unhors'd the new Pope until the People rescu'd him, and made Frangipani submit. Being made Pope without any Consent of the Emperor, Henry V. refenting it, came against Rome with a great Army, whereupon Gelasius, out of Fear, fled to Gaeta, the Place of his Nativity. The Emperor, upon his Arrival in Rome, made another Pope, whom he nam'd Gregory VIII. being a Spa-GREGORY miard and Arch-Bishop of Braga. This done Henry left Rome, whereupon Gelasius return'd thither fecretly, and, taking Courage, went to fay Mass in the Church of St. Praxedis, which being perceiv'd by the contrary Faction, they so beset and furrounded him, that he hardly escap'd to Pisa, whence he went to France, where he dy'd after he had been Pope about a Year and some few Pope Gelasius call'd a Council at Colen, where, tho' his Holiness was not present, the Emperor was Excommunicated, and a Law made, that for the future none of the Successors of St. Peter should be liable to be judg'd by any Body. This Pope dy'd of a Pleuresie in the Year 1119. Don Alphon fo VII. continuing his Reign over Caftile.

Calixtus II. a Burgundian, was, upon Gelasius's Calixtus Death, Elected Pope by those Cardinals who follow'd him, which Election was also approv'd and confirm'd by some of the Cardinals that were then at Rome and in Italy. Calixtus, thus become Pope, went to Rome, where he was receiv'd exceeding honourably. Soon after his Arrival he fent to his

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Legat

1124.

Legat, presiding in the aforesaid Council of Champagne, to continue the Excommunication against the Emperor, who, for fear he might undergo the like Fate with his Father, admitted of the Conditions of Accommodation tho' unjust, and altho' Pope Gregory, whom he had made fo, was yet living. Peace thus concluded between the Emperor and Pope, Calixius proceeded to Perfecute Gregory, who, feeing his Cause lost, fled out of Rome to Sutri, whither Calixtus pursuing him took him, brought him back with great Ignominy, and, having caus'd him to be shav'd, put him into a Monastery. This Calixtus erected the Church of St. 7ago in Galicia into an Archbishoprick, and also wrote a Book concerning the Miracles of that Saint. He dy'd in the Year 1124. Don Alphonso VII. continuing his Reign over Castile. This Calixins appointed the Four Feafts, and decreed it Adultery for a Bishop to forsake his See and marry, upon which our Simon of Durham made the following Verses.

O Bone Calixte, nunc omnis Clerus odit te, Quondam Presbyteri poterant Vixoribus uti. Hoc destruxisti, postquam tu Papa suisti, Ergo tuum merito Nomen habent Odio.

## Thus in English.

The Clergy now thee, good Calixtus, hate; For heretofore each one might have his Mate. But since thou mounted hast the Papal Throne, They must keep Punks, or learn to lig alone.

Honorius II. Honorius II. a Bologneze, enter'd upon the Papacy (as Platina says) with no great Justice, in that he obtain'd it more thro' Ambition than the Approbation of good Men. The Cardinals elected Theobald, Cardinal of St. Anastasia, for Pope, whom i-

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whom they call'd Celestin II. This was the Twen-CELESTIN ty Fifth Schism. The People of Rome would have Schism had the Cardinal of St. Stephen Pope. There was XXV. at this time a very rich Man in Rome, nam'd Leo, who prevail'd fo with his Mony, both on the Cardinals and People that neither the Cardinal of St. Anastasia, nor he of St. Stephen remain'd Pope, but he that he would have, which was Honorius II. This Honorius sent his Legat, John Cremensis, Cardinal of St. Grifon, into England, where holding a Synod at London, he condemn'd all the marry'd Priefts, but the same Night was found abed with a Whore; A great which, according as Matthew Paris fays, brought Scandal. no small Scandal on the Church. Such Persons as this are like the Pharifees, who, as our Lord fays, Matth. 23.45 Bind heavy Burdens, grievous to be born, and lay them on other Mens Shoulders, but as for themselves they will not move them with one of their Fingers. Honorius dy'd in the Year 1130. Don Alphonso VII. continuing his Reign over Castile.

Innocent II. after he became Pope, shew'd great Innocent Hatred to Roger, King of Sicily, against whom he went out to Battel and took him Prisoner, but just

with an Army, who feiz'd the Pope and all his At this time the People of Rome chose another Pope, whom they call'd Anacletus II. This Schism made the Twenty Sixth Schism. Pope Innocent XXVI.

as he was carrying him off came the King's Son

hearing this clapp'd up a Peace with the King, yet durst not go to Rome, therefore turn'd towards France, and went and held a Council at Clermont, wherein he condemn'd Anacletus. Afterwards he went to pay a Visit to Philip, King of France, Hen-

ry I. King of England, and Lotharius II. Emperor of Germany, befeeching them all to help to reflore him to his Papacy. Hereupon Lotharius came with a great Army against Rome, made Pope Anacletus fly, and plac'd Pope Innocent once more in the Chair,

in return for which Favour Innocent crown'd Lo-G 3

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IVXX

confuer. 17-tharius Emperor. This Innocent ordain'd, that whoever should offer to strike a Priest, or any other Ecclesiastick, should be, ipso facto, excommunicated, and moreover that none should have Power to absolve him except the Pope only. Pope Innocent II. dy'd in the Year 1143. Don Alphonfo VII.

continuing his Reign over Castile.

Lucius II. In the Time of this Pope the Peo-A Patrici- ple of Rome, not being longer able to bear with the an chosen. Violences and Tyrannies of the Popes, chose a Patrician, nam'd Gordanus for their Head. This Patrician demanded the Inheritance of the City of Rome, as well without the Walls as within, which, he faid, of Right belong'd to him as Patrician, and which the Pope had fo long usurp'd upon a pretended Gift from Charlemain, who had nevertheless depriv'd the Patricians of it. He also ordain'd that the Pope should for the future be fatisfy'd with his First-fruits, Tithes and Offerings, as his Predecessors had or ought to have been. The Pope, on his part, observing himself oppress'd by the People, fent Ambassadors to the Emperor Conrade, befeeching him to come into Italy to his Affistance, which nevertheless Conrade had no Leifure to do. The Pope, perceiving no Help was like to come from the Emperor, had recourse to a Stratagem for Relief. He had, it feems, waited a time when the Senators, with the Patrician, were affembled in the Capitol, when taking with him a good Number of Soldiers, he, like a frout General, went in Person totally to extirpate the Senate. But Notice of his Intent being timely spread abroad the Romans took up Arms, and fought bravely against the Pope, in which Battel he receiv'd so many Bruises by Stones that he dy'd in a short time after, having scarce accomplish'd a Year of his Papacy. Don Alphonso VII. still continu'd to reign over Castile. In the Time of this Don Alphonso, and during the Papacy of Pope Eugenius III. Succeffor ceffor of Lucius, Don Alphonso I. after having been Twenty Seven Years Count of Portugal, was made First K. of King, for having conquer'd Five Moorish Kings, Portugal. and continu'd to reign Forty Six Years.

Eugenius III. a Pisan, was Scholar of St. Ber-Eugenius nard, to whom he wrote his Books of Consideration. This Pope however consider'd more the encreasing his Post and Power than writing Books, and therefore would not permit the Romans to chuse their own Senators, nor suffer their Patricians to bear any Sway. This grew to such a Quarrel that his Holiness was sain to leave Rome and sly into France; whence, after some Time spent, Matters being accommodated, he return'd, and not long after dy'd at a House near the Tiber.

Anastasius IV. a Roman, was not so bad a Man Anastasias his Predecessor had been. He dy'd in the Se-us IV. cond Year of his Pontificat. In the time of this Pope, according to Matthew Paris, William, Arch-Bishop of York, was poison'd by a Waser at Mas. Don Alphonso VII. still continu'd his Reign over

Castile.

Adrian IV. an English Man, Son to one Robert ADRIAN IV a Monk of St. Albans, and before his Elevation call'd Nicholas Blackspear. Being elected Pope he refus'd to be confecrated 'till Arnold, Bishop of Brixen, was banish'd out of Rome. This Arnold had, it feems, endeavour'd to perfuade the People of Rome to recover their antient Right of electing Magistrates, and governing their Republick. Notwithstanding the Pope's Request that Arnold might be banish'd, the People would not consent to it, which made his Holiness to excommunicate them, whereupon at length the Bishop was banish'd, and the Consuls resign'd their Office. About this time the Emperor Frederic came to Rome, the Pope and Clergy going to meet him at Sutri. The Emperor alighting off his Horse went and held the Pope's right Stirrop whilst his Holiness alighted, which A-

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drian observing, laughing at the Emperor's Mistake, The Pope's he ask'd him Why he had not taken the left? The Infolence. Emperor, not a little offended at the Taunt, answer'd, Because I was never bred a Groom. Next

Day the Pope came to the Emperor's Camp, when the Emperor, being better inform'd by the late Reprimand, held the left Stirrop as he ought. After this Frederic had a mind to be Crown'd, but the Pope would not oblige him in that Particular 'till fuch time as he should revenge his Quarrel to William, King of Sicily. The Princes, perceiving the Pope's Refolution, faid, his Imperial Majesty should return with a greater Army, when he might better effect what his Holiness commanded, whereupon he was crown'd the Day following. The Emperor being departed, the Pope, perceiving himself like to be destitute of his Assistance, excommunicated the King of Sicily, absolving all his Subjects from their Allegiance to him. But withal observing that this fignify'd little he ftirr'd up Emanuel, the Greek Emperor, against him. King William, feeing himself thus beset, requested Peace of the Pope, offering to give up whatever his Holiness could defire, which nevertheless Pope Adrian, advis'd thereto by his Cardinals, who got by the War, would not hearken to. Hereupon King William, seeing Matters begin to grow desperate, rais'd a great Army, routed the Emperor, befieg'd the Pope and his Cardinals in Beneventum, and at length brought them to fuch great Straits that they ask'd Peace of him, which he with some Difficulty granted, and was thereupon declar'd King of both Sici-About this time the Emperor Frederic de# clar'd, that in case the Pope should send his Legats into Germany he would fend them back unheard and unregarded, and moreover made a Law that none should for the future presume to appeal to the Court of Rome. He also upon all Occasions plac'd his Name above that of the Pope, of all which

which Adrian complaining in a Letter to him he answer'd in a Christian manner, That as Christ had commanded that the Things which were Cafar's should be given to Cæfar, so the Pope ought to observe that Command, as he was Christ's Vicar. Also he faid. He could not admit his Holiness's Cardinals as Legats, because they were rather Robbers than Preachers, and that when they should cease to be such, and perform their Sacred Functions as they ought, he would then admit and receive them accordingly. Notwithstanding this reasonable Proceeding the Pope excommunicated the Emperor, but he did not live much longer to show his Hatred, for he dy'd in the Year 1159. being choak'd with a Flie. This Pope granted Henry I. of England the Lordship of Ireland. He fo far conspir'd with the Cardinals to ruin the Emperor that he fent an Affassin to stab him, and an Arabian to poison him, both who were discover'd and punish'd. This Pope was often wont to fay, That there was no kind of Life more wretched than that of a Pope. The same Year dy'd also Don Alphonso VII. who had reign'd in Castile Fifty One Years.

Alexander III. of Siena, was made Pope with ALEXANgreat Tumults, inafmuch as Nine Cardinals that fi-DER III. ded with the Emperor had elected another Pope, the Cardinal of St. Clement, whom they nam'd Vi-Etor IV. Victor dying Pascal was chosen, after whom Calixtus, and after him Innocent, all which Anti-Popes one after another oppos'd Alexander. This was a very great Schism, and made the Twen- Schism ty Seventh, having lasted all the time that Alexan- XXVIII. der held the Papacy, which was Twenty Two Years. In the time of this Schism the Emperor Frederic held a Diet at Pavia, whither he cited Pope Alexander and his Antagonist, to show who had most right to the Pontificat, but Alexander made a Jest of his Cititation, proudly answering That no one had Authority to judge the Bishop of Rome, and thereupon immediately wrote to the Christian Princes to

1159.

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gain them on his Side, excommunicating at the same time Pope Victor. He also sent Presents to the Cardinal, his Vice-gerent in Rome, that he might gain over the People, and get Confuls elected that might take his Part, in which Philip II. King of France, was not a little ferviceable to him. The Emperor perceiving the Obstinacy of Alexander rais'd a great Army and came to Brixia, where the Bishop of that City, one Harman, persuaded his Imperial Majesty, thro' the Sollicitations of Alexander, who was afraid, to turn his Arms against the Infidels in the Holy Land. Frederic hearkening to this Advice of Harman, who had been his Secretary, march'd accordingly towards Palestine to make War on the Turks, over whom he obtain'd many great Victories, and gain'd many Cities, among which Feru-Salem was one. Alexander hearing what Victories the Emperor had gain'd, began to fear anew that upon his Return to Italy he might once more call his Pontificat in question, wherefore to prevent him in that Defign he try'd all the Ways in the World to destroy him, one of which was very remarkable,

Villanous and is as follows. Pope Alexander bearing the Em-Treachery. peror all the ill Will imaginable, and moreover being alarm'd at his many Victories in Palestine, sent

a Painter to the Imperial Camp to take his Majefty's Picture, which he afterwards presented to the
Soldan of Egypt, advising him by Letter that if he
desir'd to live at Peace he must seek all Ways to
destroy the Person whose Figure that represented.
The Soldan taking Advice from this Devil of a
Pope sought all Means to make away with the Emperor, and not being able to do it by Force, had
Recourse to Stratagems and Wiles. Frederic afterwards going into Armenia, while his Army were
on their March in the Heat of the Day he had a
mind to go and bathe himself, but being willing
few should know of it he took only one of his
Chaplains along with him, Being thus withdrawn

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a pretty way from his Troops the Soldan's Soldiers, who had been upon the continual Catch for him, feiz'd and carry'd him thro' the Woods and Forests to the Soldan, without his own Soldiers knowing the least of it. 'Tis true the light Horse of his Army look'd daily after him, but not being able to find him they at length concluded he must be drown'd. Whilst they entertain'd this Thought they at last determin'd to return each Man to his Home, which they foon after did. The Emperor, when first brought before the Soldan, pretended he was the Emperor's Porter, but which could not impose on the Soldan, for he knew him well enough. by the Picture the Pope had fent him, which caufing to be brought forth, and the Letter to be read, the Emperor was altonish'd, and immediately confess'd who he was, imploring Mercy. The Soldan, perceiving the Wisdom and good Disposition of his Royal Prisoner us'd great Courtesie towards him, and gave him his Liberty on Condition he would make Peace with him for ever, and pay down an Hundred Thousand Ducats for his Ransom, for Performance of which the Chaplain taken with him was to remain as Hostage. This Agreement being fign'd the Soldan fent away the Emperor, giving him many Prefents, providing him with all Necessaries for his Journey, and ordering Thirty Four Horse to accompany him, who attended him as far as Brescia in Lombardy. The Princes of Germany, hearing of the Emperor's Return, came to kiss his Hands, and welcome his Deliverance, and he having fufficiently rewarded the Soldan's Soldiers fent them fafe home to their Master. After this the Emperor held a Diet at Nuremberg, where he related all had happen'd to him, laid open the Pope's Treachery, and produc'd the Letter he had wrote to the Soldan. The Princes hearing this promis'd his Imperial Majesty their Assistance, not only that he might fulfil his Agreement with the Soldan, but also be in a Condition to revenge himself on the wicked Pope. Hereupon the Emperor went soon after with a great Force towards Italy, and took his Way directly for Rome, without any Opposition; but to the end his Design might not be known he sent Ambassadors before him to demand once more that the Cause of the Popes might be heard, and he six'd in the Papacy who had most right. Thus this Schism ended, for Alexander perceiving the Business was like to The Pope go ill on his side sled to Gaeta, thence to Beneven-

flies in Difquise.

tum, and afterwards disguising himself in his Cook's Cloaths came to Venice in the Seventeenth Year of his Pontificat, where he turn'd Gardener to a Monastery, but whence he was soon after fetch'd with great Pomp by the Duke of Venice, Sebastian, and carry'd in much State to the Church of St. Mark. This Story is thus related by Nauclerus, Barnus, Funcius, and others. The Emperor, hearing the Pope was at Venice, requested the Venetians they would deliver his Enemy, who was fo very ill a Man, into his Hands, but which they refusing to do he fent his Son Otho against them with an Army, commanding him however that he should not fight 'till he came. The Youth notwithstanding, defirous to get Glory, engag'd the Venetians contrary to his Father's Orders, who getting the better of him took him and brought him Prisoner to Venice. Pope Alexander, flush'd at this Success, refus'd to make Peace with Frederic 'till fuch time as he should come and ask his Pardon on a Day appointed him. The good Father, out of the great Love he bore his Son, then a Prisoner, came accordingly to the Church of St. Mark, where the Pope in the presence of all the People commanded him to prostrate himself and ask him Forgiveness, which he presently going about to do the proud Prelate fet his Foot in his

Blasphemy. Neck, saying in a blasphemous manner, It is writ-Psal. 91.13. ten, Thou shalt tread on the Lion and Adder, and n

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the young Lion and Dragon shalt thou trample under Foot. At which the Emperor being offended faid, Non tibi sed Petro; whereupon the Pope reply'd, spurning the Emperor's Neck at the same time, Et mihi & Petro. Upon this the Emperor faid no more, and the Pope proceeded to Abfolve him from his Excommunication. Another much like Case happen'd to the Emperor Henry IV. of which we have spoken in the Life of Gregory VII. The Conditions of Peace between the Emperor and Pope were, that Frederic should acknowledge Alexander for true Pope, and restore to him whatever he had taken from him during the War. Peace thus made the Emperor departed from Venice with his Son. Robert Montensis in his History Monten. relates, that Lewis VII. King of France, and Hen-Hift. ry II. King of England, went on Foot by this Pope's Horses side, the one on his right Hand, and the other on his left thro' the City of Bojanci, on the River Luera. This King of England was greatly plagu'd by this Pope for the Death of Thomas a Becket, Arch-Bishop of Canterbury, whom Alexander fainted; but upon the King's submitting his Back to the Lash he pardon'd him, and reftor'd him to his Title which he had taken from him. Hinc autem observatum est, says Platina, ut omnes Anglici a Romano Pontifice Regni Jura recognoscant. Hence it is to be observ'd, that all Kings of England ought to acknowledge the Pope for their To this Pope Nicholas Maniacutius Landlord. wrote mad Latin Verses, still extant in Onuphrius Panvinus, which he concludes thus,

Scimus Alexandrum per secula commemorandum.

Which may be thus as madly English'd.

As long as there is Goose or Gander We must remember Alexander.

Rife of the In the Time of this Pope, God, to chastize the Waldenses. Pride and Tyranny of the Pontifical Chair, rais'd up the poor Waldenses, which happen'd in

1181. in which Year this Beast of a Pope dy'd. Don Sancho III. reign'd at this time in Castile.

Lucius III. by common Confent of the Cardi-Lucius III. nals was elected Pope. He made it his whole Bufiness to extirpate the Office of Consuls at Rome, which the People being greatly offended at they banish'd him, and punish'd several of his Faction; nay, some with Death. The manner of their punishing his Adherents was setting them on Asses with their Faces backwards, and difgracing them at the same time with Contumelies. The Pope, getting to Verona, condemn'd all the People did. and exhorted the Christians to oppose Sultan Saladine in Palestine, but to no purpose, for he dy'd foon after, without the Satisfaction he expected, in

the Year 1185. Don Sancho III. continuing his

Reign over Castile.

Urban III. a Milaneze, who, for his turbulent Alb. Crantz, Spirit, was Sirnam'd Turbano. Albert Crantz in Lib. 6. cap. his Saxon History fays, he had determin'd to Excommunicate the Emperor for opposing him in his ambitious Proceedings, but could not effect it.

being prevented by Death in 1187. He also ani-1187. mated the Christians against victorious Saladine. Don Alphonso VIII. now reign'd in Castile. About

this time the Moors took Ferusalem.

GREGORY Gregory VIII. an Apulian, was very earnest to VIII. fet the Christians upon the Saracens, that the Popes might rule all in their Absence. This Pope, endeavouring to make an Agreement betwixt the Pifans and Genoeses, was poison'd, 'tis thought, amongst Poison'd.

them, before he had held the Pontificat quite two

Months.

III.

CLEMENT Clement III. a Roman, immediately upon his Elevation incited the Christian Princes, as his Predecessors had done, to a War with the Infidels, which

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which they did not so much for the encrease of Christianity as their own particular Interests, as we have observed in the Life of Alexander III. For the Popes thought when these Princes were so far off, and busied in such bloody Wars, they would not have leisure to look back towards them, but permit them to act as they pleas'd. This Clement The Danes Excommunicated the Danes for requiring that their Excommunicated marry'd. He dy'd in the Year micated.

1191. Don Alphonso VIII. continuing his Reign 1191. over Castile.

Celestine III. a Roman, who, the Day after his CELESTINE Advancement, crown'd the Emperor Henry VI. He was much offended that the Sicilians, on the Death of their King William without Heir, had bestow'd their Crown on Tancred, Bastard Son of Roger, King of Sicily, wherefore he marry'd the Emperor to Roger's Daughter Constancia, (who had been a Nun, and whom for that purpose he took out of the Nunnery of Panormo) on Condition she should demand the Kingdom of both Sicilies, and that her Husband, in Confideration of his becoming King, should confer the Fief of both on the Holy See, which being done was the Caufe of much Blood-shed. It is to be observ'd, when the Emperor came to be Crown'd with his Empress at Rome, the Pope did it with his Feet, not his Hands, fetting the Crown on, and spurning it off again with this Saying out of the Holy Scriptures, Per me Reges regnant, &c. I have Power to make and unmake Emperors. After the Death of this Henry there happen'd a grievous Division among the Priesthood of the Empire, infomuch that one Parish could hardly agree with another; so great was the Diffention that had infected them. From this Contest the Pope greatly enrich'd himfelf, fince those Differences were to be adjusted at Rome, as Conrade de Lichten, Abbot of Vesperg, ob-Cont. Licht. terves, whose Words, being worthy of perpetual Abbas Ve-

Memory, I have inferted them here. Scarce, fays he, was there any Bishoprick or Ecclesiastical Dignity, which was not at variance with some other, whose Causes were at length carry'd to Rome, but not empty handed. Rejoice, O Mother Rome! inasmuch as the Cataracts of the Earth have open'd their Sluces that their Streams may flow to thee in great abundance. Rejoice, because of the Iniquity of the Sons of Men, in that thou alone shalt receive the Benefit of their Transgressions. Pride thy self in thy Affistant Discord, who has come from the Bottomless Pit of Hell to load thee with Riches. Thou art in Possession of what thou hast all along desir'd; Sing, Sing. For thou haft conquer'd the World, not so much by thy Religion as thy Impiety. To thee Men bring not their Hearts, but their Purses, that thou may It at once deliver them of their Differences and their Pence. Thus far the Abbot. Whoever should fay the fame now would be counted a Heretick, a Lutheran, and what not. Pope Celestine dy'd in the Year 1198. Don Alphonso VIII. continuing his Reign over Castile.

1198.

INNOCENT III.

Innocent III. a Campanian, bore so great Hatred to the Emperor Philip, for fuffering himfelf to be elected by the Princes of Germany without his Confent, that he was heard to utter these Words, Either the Pope must deprive Philip of the Empire, or Philip the Pope of his Pontificat. Upon this Innocent rais'd up one Otho against the Emperor, who was a valiant but rash Warriour. Much Blood was spilt in this Quarrel, 'till such time as another Otho, a great Traitor, murther'd Philip, when his Competitor Otho IV. coming to Rome, he was crown'd Emperor as a Reward for his great Services to the Holy See. Yet this Friendship did not long continue between Otho and Innocent; for Otho, endeavouring to recover what the Popes had usurp'd on the Empire, he was Excommunicated and Anathematiz'd, the Pope

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procuring another Emperor to be elected, which was Frederic, King of Sicily. Hereby we may The Popes fee the Popes are like ill Women, who love their are like ill Stallions no longer than they can gratifie their Lusts.

About the Year 1212. some Nobles of Alface condemn'd this Pope for Impious, as Hulderic Murci-Hulderic us relates, for not permitting Priests to marry, and Murcius. the Bishops burnt an Hundred Persons in a Day for saying, It was lawful for a Christian to eat Flesh, and marry at any time of the Year. If this be Heresie St. Paul was a Heretick for calling those A-1 Tim. 4-3. postates, who prohibited Matrimony, and the Meats which God had created. Upon this Pope's being so violent against Priests marrying, an Oxford Scholar made the following Verses,

Prisciana Regula penitus cessatur, Sacerdos per Hic & Hæc olim declinatur, Nunc per Hic solum articulatur, Cum per nostrum Prasulem Hæc amoveatur.

Old Priscian's Rule must henceforth hold no more; 'Twas Hic & Hæc Sacerdos heretofore, But now poor Hic must lye alone per force, Since his Dear Hæc our Prelate doth divorce.

This Innocent III. under colour of recovering the Holy Land, instituted the Council of Lateran, altho' his principal Intent was to Excommunicate the Emperor, and Depose him for taking several Cities belonging to the Patrimony of St. Peter. In Auricular this Council the Pope brought forth Auricular Confession. Confession, being the first that laid that Burthen upon Christians. He also was the first that forbad The Cup the Sacramental Cup to Laicks. This Pope con-forbidden to demn'd Almeric, a learned Man, for a Heretick, Laicks. and had his Bones publickly burnt in Paris. His Holiness did this, says Father Dominico de Soto in Domin, de 1 one of his Sermons, because Almeric had taught, soto in sermone of his Sermons, because Almeric had taught, mone quithatdam,

that Images ought to be cast out of Churches. O Pope! dost thou not know that God has forbidden what thou commandest, and commanded what thou forbiddeft? With Justice thou art call'd Antichrist. The Council of Elibera, which was celebrated in Spain almost at the same time with the first Nicene Council ordain'd, That what was to be worship'd and ador'd should not be painted on Walls, as we have observ'd in the beginning of this Tract. This Pope ordain'd, that when ever any Difference happen'd among the Princes about the Election of an Emperor, that Election should be at the Pleasure of the Pope. He commanded that the God Bread, and the God Wine, should be always kept in the Church, and that whenever they were carry'd in Procession to any sick Person they should have a Bell and lighted Candle born before He aver'd, that the Pope was to correct the Princes of the World, and that none should be esteem'd Emperors but such as were crown'd by the Popes. If this were fo neither our Countryman Ferdinand I. nor his Son Maximilian II. or his Nephew Rodolph II. were ever Emperors, neither of them, with many others, having been crown'd by the Popes. This Pope Innocent bore a heavy Hand over King John of England, deposing him, and interdicting his Kingdom for Six Years, and upon his restoring it by his Legat Pandulphus, nevertheless Fines it at the yearly Rent of 8000 Marks, to be held of the See of Rome in Fee. In his time a Thousand Persons were burnt in one Day. Pope Innocent III. dy'd in the Year 1216. Don Alphonso IX. reigning over Castile.

1210.

Honorius III.

Honorius III. a Roman, crown'd Frederic II. Son of Constancia, the Nun, whom nevertheless he afterwards Excommunicated for pretending to Sicily and Naples. This Pope forbad the Civil Law to be read in Paris. In his Time one Adan, Bishop of Caithness in Scotland, Excommunicated divers Persons

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Persons for not paying him their Tithes, which fo incens'd fome of their Friends that they rose against him, and burnt him in his own Kitchen. The Pope was fo offended at this Violence offer'd to one of his own Tribe, that he never left Alexander, then King of Scotland, 'till he had hang'd up Four Hundred of these Persons, and castrated all their Sons, to the end there might be no more of their Race left on the Earth. Most cruel you may fay this Beaft was, and more than ordinarily revengeful. This Honorius was a great Stickler for an Expedition into the Holy Land. He also confirm'd the Orders of St. Dominick and St. Francis, and fent them against the Waldenses, grounded upon certain Dreams, which Innocent his Predeceffor had had concerning those People. He likewife exacted, by Otho his Legat in England, two Prebends from each of our Cathedrals to help pay the Scores of Mother Lateran, which gave Occafion to the following rhiming Diftick,

O Pater Honori, multorum nate Dolori. Est tibi Decori vivere? vade mori.

This Pope dy'd in the Year 1227. Don Ferdinand, 1827. the Saint, who conquer'd Seville, Cordona, and great part of Andalousia, then reigning in Ca-Stile.

Gregory IX. a Campanian, Nephew, or, to speak Gregory better, Son of Innocent III. He bore great Hatred to the Emperor Frederic, and consequently confirm'd the Sentence of Excommunication, which his Predecessor Honorius had pronounc'd against him. He would not hearken to the Ambassadors whom the Emperor fent in his Vindication, but stirr'd up divers Princes against him, which Frederic perceiving, he, to avoid the Fury of the Pope, went to War against the Infidels in Palestine, as indeed Gregory had commanded he should. But the Emperor

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had no sooner pass'd the Seas, than the Pope posfefs'd himself of Puglia, and would not permit the Emperor's Soldiers, that were left behind, to follow him. Frederic however behav'd himself so well with the Army he had, that he quickly gain'd Ferusalem and other Cities, forcing the Soldan to a Truce for Ten Years. Of this he gave Information to the Pope by his Ambassadors, expecting his Holiness would have rejoic'd at it; but so far was he from being pleas'd, that he fent to murther those that brought the News, lest they should tell it to others, and at the same time caus'd it to be given out that the Emperor was dead. This he did to the end feveral Cities in Puglia, which had not yet fubmitted to him, might furrender on a Belief they might have that their Master was no more. In this the Pope shew'd himfelf a true Son of the Devil, as being both a Homicide and a Liar. Also the Pope wrote to the Soldan, befeeching him he would not deliver up the Holy Land to the Emperor; nevertheless Frederic, having left all things in good Order, at length return'd to Italy, where he foon recover'd from the Pope what he had usurp'd upon him in Puglia. The Pope feeing this Excommunicated him once more, accusing him for making a Truce with the Soldan, but at length, thro' the Mediation of divers Princes, he Abfolv'd him, tho' at the expence of an Hundred Thousand Ounces of Gold, which he was oblig'd to pay for that Favour. Hereby may be feen how dear the Pope fells his Merchandife. No Pedler or Toyman can make a better Market of his Trinkets, than the Holy Father does of his Ink, Paper, Wax and Lead. The Emperor was no fooner got out of Italy, than he came to understand that the Pope, and his Confederates, intended to deprive him of his Dominions, which fo incens'd him, that he quickly return'd and chastiz'd the Rebels. This coming to the Pope's Knowledge

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Knowledge he excommunicated him again, being then at Pavia; which Frederic understanding, and not being longer able to bear with the Covetousness, Ambition and Tyranny of the Pope, he determin'd to make all Christendom as sensible of these Crimes as he himself had reason to be. For this end he got a Learned Man, well read in the Holy Scriptures, to preach a Sermon before him, in which he was to treat of the Excommunication and Power of the Church of Rome, and it happen'd the Priest had so laid open the Subtleties and manifest Delusions of the Holy See, that at the End of the Sermon the Emperor wrote to the Pope the following Verses;

Roma diu titubans, longis Erroribus acta Corruet, & Mundi desinet esse Caput.

Which is as much as to fay, That Rome, which has long stagger'd, shall at length fall, and cease to be Supream Head of the Church. Many of the Clergy fuffer'd in these Broils, among whom one was the Pope's Brother, who was hang'd for his The Pope's Treasons. A deadly Feud happen'd in this Pope's Brother Time between the Papaline Guelphs and the Impe-hang'd. rial Gibelines, which in a manner continues to this To affront the Opinion that the Pope was Antichrist, strongly maintain'd by the Waldenses and the Emperor's Preachers, out of the Revelations of St. John, one Cyril a Grecian, Third President of the White Friars or Carmelites, obtruded certain Anen Opi-Tables of Silver, written, as he faid, by God's own nion forg'd Finger, and deliver'd him to publish, which shew another guess Progress of the Church than the Apocalypse foretels, and which are illustrated by the Comments of Abbot Foachim, Gulielmus Cistersiensis, and John de Rupe Scissa. St. Dominick, St. Francis and St. Anthony of Padna were canoniz'd by this Pope. This Pope first ordain'd that the Ave Ma-H 3

Ave Maria! ria! and Salve Regina! an Anthem so blasphemous and Salve against Christ, should be sung in Churches. first ordain-also first commanded that Bells should jangle on .the Elevation of the Hoft. This Gregory IX. dy'd in the Year 1241. Don Ferdinand III. then reigning in Caftile.

Celestine IV. a Milaneze, did all he could to CELESTINE IV. persecute the good Emperor Frederic, yet which he could not effect, being Pope only Eighteen Days,

Poison'd. having, as some say, been poison'd. History says, at the Election of this Pope an English Cardi-

Acardinal nal, one Robert Somerton, was also poison'd to prevent his succeeding Gregory IX. Celestine dying poison'd. the Papal See was vacant for Twenty One Months, by reason the Emperor had seiz'd on the Cardinals, but at length, thro' the Intercession of Baldwin, Emperor of Constantinople, and some others, the Conclave was fet at Liberty again. Don Ferdinand III. still continu'd to reign in Castile.

Innocent IV. a Genoese, becoming Pope, from an INNOCENT IV.

сар. 9.

intimate Friend he had been before to the Emperor Frederic II. turn'd his mortal Enemy. I will Jerom Mari- here relate what Ferom Marius fays of this Pope. He fays That becoming Pope he held a Council at Lyons against the Emperor, where he cited him to appear. The Emperor's Ambassador besought the Pope he would but give his Master time to come to the said Council, which nevertheless his Holiness refus'd, and immediately thereupon like a Madman thunder'd out his Excommunication against him, absolving all his Subjects from their Obedience to him, and commanding the Princes to elect another Emperor; which they, overcome by the Popes large Promises and Subtle Insinuations, consented to do, chusing not long after Henry, Landtgrave of Thuringen, and after him William of Holland. Frederic hearing this defended himself couragiously against the Pope and his Adherents, but coming into Puglia could no longer escape the Snares of the Pope, who having there corrupted a

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certain Person with Mony he poison'd the Empe-Poisons the ror, of which however beginning to recover, young Emperor. Manfred, the Pope's Bastard, seduc'd by the same Means, stifled him with a Pillow. In what relates Has him to this good Emperor Credit must neither be given tostissed. Blondus, Platina, Stella, nor Sabellicus, because they have all written what the Pope and his Flatterers would have the World believe, tho' most untrue. He that has a mind to know the Truth must rather read Petrus de Vineis, in his Six Books of Epistles. Thus Petr. de Vin. far Marius. About this time there were Preachers pift. 6. de Ein Swabia, who with great Freedom preach'd up the Truth against the Pope and his Cardinals. These justify'd the Emperor Frederic and his Son Conrade, and made bold to affirm that neither the Pope, the Cardinals or Bishops had any Authority, fince they were all defil'd with Simony, but had rather debauch'd that Power they pretended to derive from Christ. They averi'd that the Priests, being mortal Sinners, could neither bind, abfolve, nor even consecrate, &c. The before mention'd Pope Innocent IV. in the Council he held at Lyons, ordain'd, that the Cardinals should wear Red Hats, Cardinals have Canopies over their Heads, and ride upon Red Hats, trapp'd Horses, and this, as Platina observes, the Canopies, better to adorn their Order. This Pope had many Horfes, &c. Baffards, whom, according to the Custom among the Popes, he call'd Nephews. To the time of this Pope, as Bibliandrus observes, there had not been any Article of Faith nor Ecclefiaftical Canon to enjoin Men to adore the Bread and Wine in the Eucharift. This Pope was the first that created Transuba new God for his Transubstantiation, tho' it be stantiation true Honorius III. began that Idolatry. This Pope invented. offer'd to fell both the Sicilies, tho' none of his own, to Henry III. King of England, at a reasonable Rate, and quarrell'd with our Robert Groftead, Bishop of Lincoln, for withstanding him and contemning his Excommunication. This Robert after H 4

his Death is said to have minded the Pope of his Injustice, by giving him a Thump on his Side with his Crosser Staff, together with this Item, Voni, Miser, in Judicium Dei; Come, Wretch, to God's Judgment; shortly after which his Holiness dy'd. He was the only Patron of the following Orders, viz. the Dominicans, Carmelites, and Augustins, who hatch'd under him those adle Eggs of Summaries, Sophisms, Repertories, Reductories, Quodlibets, Exorcisms, Breviaries, Rituals, and the like. This Pope dy'd in the Year 1254. being at Naples Don Alphonso X. Sirnam'd the Wise, who was afterwards Emperor, reign'd at this time in Ca-

1254.

Stile. Alexander IV. an Italian. The first Thing he did ALEXAN-DER IV. was perfecuting Manfred, King of Sicily, whom he excommunicated, and thereupon occasion'd great Troubles in Italy. He diverted the Mony rais'd for recovering the Holy Land to promote his own Ends at home, and having extreamly pillag'd England on that Account, Fulk, Bishop of London, exclaim'd exceedingly against him, and one Leonard told his Legat, That Churches were under the Pope's Tuition not Fruition, to defend and not expend their Revenues. In the Time of this Pope there was a learned Man, nam'd William de Santo Amor, who wrote against the feign'd Poverty of the Mendicant Friars, whose Books nevertheless this Pope prohibited by Edict. This good Man William affirm'd thefe poor idle Sluggards, who liv'd upon Alms, were not in a State of Salvation. Pope Alexander IV. being brib'd by Richard, Son to John King of England, pretended privately to favour his Pretentions to the Empire, tho' he publickly gave out he had greater Kindness for Alphonso X. King of Spain, from whom, it feems, he had receiv'd more Mony, Upon Earl Richard's feeming Prospect of Succels the following Rhime was made,

Nummus ait pro me, nubet Cornubia Romæ.

This Alexander dy'd in the Year 1262. or as others 1261.07 2. fay 1261. Don Alphonso X. continuing his Reign

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Urban IV. a Frenchman, formerly Patriarch of URBAN IV. Ferusalem, becoming Pope, fell out with Manfred, as his Predecessor Alexander had done, and the better to revenge himself belought Lewis IX. King of France, to fend into Italy his Brother Charles, Count of Provence and Anjon, with an Army, whom upon that Occasion he nam'd King of both Sicilies. At length Charles came, when after many Events of War having conquer'd and kill'd Manfred near Beneventum he thereby got Possession of the Kingdoms of Sicily, with the Dukedoms of Calabria and Puglia, all which the Pope gave him without any manner of Right or Reason. This manifest Theft in the Pope was the Occasion of much Bloodshed, which follow'd foon after. This Urban IV. at the Instigation of a certain Woman nam'd Eva, a Recluse in the Territories of Lieja, with whom he had been familiar before he was Pope, instituted the Feast of the God Bread, otherwise call'd Corpus Corpus Christi: This Eva, as Arnoldus Bostius and Peter ChristiDay Premonstratensis relate, had had a Vision, without doubt Diabolical, about the Celebration of the Feast of the Sacrament, which she declar'd in her Letters to the Pope, and wherein she requested his Holiness that by his Papal Authority he would please to cause the same to be celebrated. This Request the Pope granted, as appears by the Answer he sent her, which begins thus, Urbanus Episcopus, Servus Servorum Dei, Dilecta in Christo Filia Eva Salutem, &c. Urban the Bishop, Servant of the Servants of God, to our well-beloved Daughter in Christ, Eva, Health and Apostolical Benediction. We are sensible, O Daughter, that with great Inclination thy Soul

Soul has desir'd that the Feast of the Body of our Lord Jefus Christ should be celebrated in the Church. wherefore, &c. This Letter is long, and therefore I content my felf with the Substance of it, which I have already related. You may hereby fee, O Brethren, what the first Occasion of this Feast was, which is every Year fo pompoufly celebrated among the Papists. Then you may see Carpets hung out every where, Persons dancing about Streets, Jack Puddings and Merry Andrews on their Stages, Sports, Pastimes, Gaming, Wenching, Drinking and the like. In a Word, this is a Day of the greatest Abomination and Superstition wherein perhaps more Iniquity is committed than in all the Year besides. 'Tis true Pope Honorius III. laid the Foundation of this Babel, but Pope Urban IV. rais'd the Superstructure. Urban dy'd

1264. or 5. in the Year 1265. or as others fay in 1264. Don Alphonso X. continuing to reign over Castile.

CLEMENT IV.

Murder.

Clement IV. a Frenchman likewise, was cruel, and as great a Shedder of Blood as any of his Predecessors had been. He made the aforesaid Charles King of Sicily, King also of Jerusalem, but with this Condition that he allow'd him yearly Forty Thousand Ducats. This Pope was the Cause of an infinite Number of Peoples Deaths, for Conradin, Heir to Conrade King of Sicily, endeavouring to recover his Right to his Father's Inheritance Charles vanquish'd and took him near Naples, who when he wrote to the Pope to know what he should do

Author of with his Prisoner receiv'd this Answer, Conradi Vita Caroli Mors, Caroli Vita Conradi Mors; which induc'd him to cut off the Heads both of him and Frederic, Duke of Austria, taken at the same time with him. After this Adrian V: demanded Affistance from the Emperor Rhodolph, against the same Charles. By means of this curfed Pope, Clement and his Predecessors, the Kingdom of Naples came into the Hands of the French. This Blood-sucker dy'd

dy'd in the Year 1270. upon whose Death the Satanical See remain'd vacant Two Years, Nine Months and Two Days. This Pope had before his Election a Wife and Three Children. Don Alphonso X. still continu'd to reign over Castile.

Upon Clement IVth's Death the Cardinals, being GREGORYX Seventeen, affembled to elect a new Pope, but fuch was the Difcord among them they could never agree, each pretending to the Popedom himself. Philip III. King of France, and Charles King of Sicily, hearing of their Diffention came to Viterbo, where they were affembled, and befeech'd them to dispatch the Election of a Pope. Their Entreaties nevertheless signify'd nothing, for after they had fate fome time without doing any thing they feparated, fo great was the Ambition that reign'd a- Ambition mong those Prelates. John, Cardinal and Bishop and Obstiof Portua, feeing the great Obstinacy of these Priests faid to them, just as they were invoking the Assistance of the Holy Chost, Brethren, let us untile this House, for the Holy Spirit will never be able to get to us as long as we have so thick a Covering, meaning their obstinate Tempers. At length upon a second Meeting Gregory X. a Lombard, was chosen; which when the aforesaid Cardinal came to understand he made the following Verses upon it,

Papatus Munus tulit Archi-Diaconus unus: Quem Patrem Patrum fecit Discordia Fratrum.

Which is as much as to fay, The Papal Office was carry'd by an Arch-Deacon, whom Discord among the Brethrem (Cardinals) had made Pater Patrum. All this Panvinus relates, whereby you may see what Account the Romanists themselves give of the Elections of their Popes; how they confess Ambition and not the Holy Ghost often presided in those Assemblies. This Gregory, thus declar'd Pope, held a Council at Lyons in the Year 1274. whereat Mi-

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chael Paleologus, Emperor of Constantinople, was prefent, who approv'd the Doctrine of the Church of Rome, tho' most of his Predecessors had oppos'd it. In this Council it was ordain'd, That for the su-

The Conture, on the Death of a Pope, the Cardinals should clave inflibe shut up in a Conclave 'till they had determin'd their Election. More is said upon this Subject by Panvinus, in his Notes on Platina in the Life of this Pope Gregory, to which I refer the Reader. This Gregory renew'd the War in the Holy Land, and

which Time he never faw Rome. Don Alphonso X.

still continu'd to reign over Castile.

Innocent V. a Burgundian, call'd before his Elevation Peter de Tarentasia, was the first Mendicant Friar that obtain'd the Popedom, and who greatly favour'd the Dominicans of his Order. He dy'd in the same Year with his Predecessor, having held the Papacy only Six Months and Two Days.

ADRIAN V. Adrian V. a Genoese, was Nephew to Innocent IV. or, as it is thought, his Son. Becoming Pope he went from Rome to Viterbo, whence he wrote to the Emperor Rhodolph to come and affish him against Charles, King of Sicily, but the Emperor being busy'd in his Wars in Bohemia could not grant him that Favour. Pope Adrian held not the Pontificat above a Month and Seven Days, and so dy'd.

JOHN John XXII. XXI. or XX. was Native of XXII. &c. Lisbon, and a Physician by Profession, call'd before his Elevation Petrus Hispanus. Tho' he was look'd upon to be learned yet was he but a Novice in Matters of Government, and for that Reason, according to Platina, did more harm than good to the

His Folly Pontificat. He did many things which show'd his and Levity. Folly and Levity, but one that was commendable, which was, bestowing Education on such Youth as he saw inclin'd to Study. This Person, like a Fool as he was, promis'd himself long Life from the

the Aspect of the Stars, but wherein he was deceiv'd; for at the end of Eight Months and Eight Days he was knock'd on the Head by the Fall of a knock'd at Chamber he had built in the Palace of Viterbo, which Head. Valerius calls Camera di Jocos, (the Mirth Chamber) and Stella, Talamo Precioso (the rich Bride-Chamber.) This happen'd in the Year 1277. Platina accounts this Pope a vain Man, faying, Nefcio quo pacto compertum est, ut viri quidam ad modum literati, ad Res agendas parum idonei videantur. Don Alphonso X. still continu'd his Reign over Castile.

Nicholas III. a Roman, was not elected 'till Six Nicholas Months after the Death of his Predecessor, by reason the Cardinals could not agree before, at the end of which time Charles, King of Sicily, prefiding, as a Senator, in the Conclave, Nicholas III. was elected Pope. He had no fooner got into the Pontifical Chair, than he began to persecute Charles. He took from him the Vicarship of Etruria (Tuscany) and depriv'd him of the Quality of Senator, given him by Clement IV. taking it to himself, and forbidding all Kings or Princes for the future either to require or administer that Office, which, nevertheless, Martin IV. his Successor, restor'd. Thus we find the Popes agree, the Successor still undoing what the Predecessor has done. Nicholas fill'd Italy with Wars, and, the better to bring about his ambitious Designs, persuaded Don Pedro, King of Arragon, to demand the Kingdom of Sicily in Right of his Mother Constancia. Advice exceedingly pleas'd Pedro, and was afterwards the occasion of much Blood-shed. Nicholas dy'd in the Year 1281. Don Alphonfo X. continuing to reign over Castile.

Martin IV. another Frenchman, (Panvinus calls MARTIN him the Second) receiv'd Charles, King of Sicily, with great Humanity, restoring him the Dignity of Senator, and whatever else his Predecessor had

taken

taken from him. He also Excommunicated Don Pedro, King of Arragon, who was preparing a great Army to come against Charles, and gave his Kingdom to the first that could get Possession of it, Absolving, at the same time, his Subjects from their Oaths of Allegiance to him. But of all this Don Pedro made but little account, for by the Affistance of Michael Paleologus, Emperor of Constantinople, he quickly conquer'd Sicily. Sicilians had all along born a great Hatred to the French, on account of their Luxuries and Infolencies, wherefore they conspir'd against Charles and his Countrymen, and, upon the found of a Bell, rose up and murther'd them all except the King, who was absent, without respect either to Age or Sex; nay, did not spare even Women with Child.

The Sicili-These are the sam'd Sicilian Vespers so much talk'd an Vespers. of, whereby the French were extirpated out of that Kingdom. Afterwards Charles coming to Naples with an Army was vanquish'd, taken, and sent to Arragon, as Platina relates. This Pope Martin took to his Embraces his Predecessor's Concubine, and remov'd from his Palace all Pictures of Bears, lest his Sweet-heart seeing them might bring forth one of those Beasts. He dy'd in the

Years and a Month. Don Alphonso X. yet conti-

nuing to reign in Castile.

Honorius IV. a Roman, treading in the Footfleps of his Predecessor Martin, consirm'd, in the
Second Year of his Pontificat, the Excommunication against Don Pedro, who was then in Possessis
on of the Kingdom of Sicily, but dy'd in Two

Years after, Don Sancho the Brave then reigning in Castile. This Pope confirm'd the Augustin Friars, and caus'd the White-Friars to be call'd, Our Ladies Brethren.

NICHOLAS Nicholas IV. a Franciscan Italian, was elected afIV. ter a Sede vacante of Ten Months and Eight Days.

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In the Time of this Pope there were great Troubles and Tumults in Rome, infomuch that he is faid to have dy'd of Grief in the Year 1292. Pope Nicholas being dead the Cardinals went from Rome to Perugia, to be more at quiet in their Election of a new Pope, yet which fignify'd little, for they could not agree in less than two Years, three Months and two Days, at the end of which Pope Celestine V. with much a-do was elected.

Don Sancho continu'd his Reign in Castile.

Celestine V. an Italian, and formerly an Ancho-CELESTINE rite, was, after so long a Vacancy, made Pope thro' the Interest of Charles, King of Naples, and Cardinal Latino. This Pope in the first Consistory he held, defiring to reform the Church, would needs begin with the Clergy of Rome, to the end they might give Example to others. But those offends the Ecclefiasticks were so offended at this pious Reso-Roman lution, that they call'd him Fool and Dolt; and a-Clergy, mong them there was one Cardinal Boniface, afterwards Boniface VIII. who employ'd a certain Person, whom he plac'd in the Pope's House for that purpose, to repeat distinctly, thro' a hollow Cane, feveral Nights together, the following Words, Celestine, Celestine, renounce, renounce, for who put a the Burthen thou carry'st is too weighty for thee to Trick on bear. Now Celestine being a good Man, and not him. deceitful and malicious, as Boniface was, he really thought an Angel had admonish'd him to lay down his Burthen, wherefore from that very Moment he determin'd to renounce the Pontificat. This Resolution of his coming to the Ears of King Charles, he endeavour'd all he could to turn him from it, wherein he was also seconded by the People of Rome, who entreated the fame thing. But to all whom Calestine answer'd, I must do what God commands. In a Word, being exhorted by many Cardinals, who had been feduc'd by Boniface, to obey the Dictates of the Vision, and having

the Papacy.

first made a Decree by Consent of the whole Con-Renounces clave, that the Pope might refign, he renounc'd the Papacy, after he had held it but Six Months, and Boniface succeeded in his room.

BONIFACE VIII.

Boniface VIII. a Campanian, becoming Pope, and dreading the Sanctity of Celestine, he, according to Colinutius, in his History of Naples, had him feiz'd, and taken out of the Defart, whither he had retir'd both before and after his Elevation. Celestine, thus confin'd, dy'd in the Year 1295. for whose Death Boniface made several frivolous Excuses. But be it how it will, Boniface, as Platina owns, approv'd himself very ungrateful in that having, thro' his Subtleties, depriv'd a good Man of the Pontificat, he would not fuffer him to live; for after he had made him to renounce his Popedom, and forc'd him from his Retreat in the De-

suppos'd to fart, he had him confin'd to a Castle, where in a Predeceffor.

have mur- short time he underwent an untimely End, which ther'd his happen'd just a Year and Five Months after his being made Pope. At this time Don Sancho the Brave continu'd to reign over Castile. Boniface VIII. having thus made himself Pope, he became so arrogant and insolent, that, according to Platina, he valu'd no Body, which caus'd fome of the Cardinals to complain to the Kings and Princes of those Times, accusing the Pope of Ambition, Barbarity, Murther, and what not, in that contrary to all Right and Reason, he had impos'd upon Pope Celestine, and murther'd him, and thereby fecur'd to himself the Pontificat. This Pope so much hated the Gibelins, that on Ash-Wednesday, when Prochetus, Arch-Bishop of Genoa, prostrated himself before him to receive the Ashes from him, he instead of faying, Remember, Man, thou art Dust, and to Dust thou shalt return, he said, Remember, Man, thou art a Gibelin, and with Gibelins thou shalt return to Dust. Also, in lieu of putting the Ashes on his Head, he only look'd sternly on him,

him, and depriv'd him of his Archbishoprick, which, however, afterwards he reftor'd. This Pope Excommunicated Philip IV. King of France, by reason he would not permit him to draw Mony out of his Kingdom, and curs'd him and his Race to the Fourth Generation. He refus'd likwise to confirm the Emperor Albert, tho' that Prince had twice or thrice requested it of him, unless he would promise to Depose Philip, King of France, and get to be crown'd King in his stead. He moreover renew'd the Excommunication against Don Pedro, King of Arragon, took care to have always Discords on Foot in Italy, boasted he was the Porter of Heaven, and that no fublunary Power could call him to an Account for what he did. He was the first that instituted First Jubithe Jubilee, promising Plenary Indulgences for the lee. future, and Remission of past Sins to all that should Indulgenvisit Rome at that time. He condemn'd the Fran-ces. ticelli, for affirming the Clergy ought to imitate only the Apostles. He compos'd the Sixth Book of Decretals, and commanded it should be publickly read throughout all the Universities. He Sainting canoniz'd St. Lewis of France, and unsainted Har-and unman of Ferrara, commanding he should be dug up samting. and burnt, after he had been Thirty Years in the Grave. Of this Boniface, Cornelius Agrippa fays, corn. Agr. he did Three great and wonderful things. First, de Van. Sci-He deceiv'd Pope Celestine with a false Oracle, and caus'd him to renounce the Papacy. Secondly, He compos'd the Sixth Book of Decretals, and affirm'd the Pope was Lord of all. And, Thirdly, he instituted the Jubilee, or Feast of Indulgences, which he extended even as far as Purgatory. Thus far Agrippa. The end of this Beast was as follows. Some few, among many that had fled into the Mountains and Woods for fear of this Monfter, expecting less Cruelty from the Wolves and Tygers than from him, came to Anagnia, where

the Pope then was at his Father's House, and having broke open the Gates feiz'd him, and carry'd him to Rome, where, remaining Prisoner Thirty Five Days, he at the end thereof dy'd of Grief and Anguish in the Year 1304. having held the Popedom Eight Years, Nine Months, and Seventeen Days. This was that Pope, as History informs us, that enter'd his Pontificat like a Fox, liv'd in it like a Lion, and dy'd in it like a Dog. After this manner, fays Platina, dy'd Boniface VIII. who made it his Business more to instil Terror than Religion. He would commonly give Kingdoms, and take them away the fame instant, banish People, and recal them immediately, as the Fancy took him. He was exceeding covetous, and would part with any thing, even his Soul, to obtain Gold. He had two Swords carry'd before him, and shew'd himself as well in Imperial as Papal Habiliments, to express, said he, That he had Power of both Swords in that Church, out of which there was no Salvation. John Cassiadore's Epistle in Bale shews how lamentably England suffer'd by him. Pandulphus Colenucius, in his History of Naples, relates many more Villanies of this Pope. At the time of his Death Don Ferdinand IV. Son of Don Sancho, reign'd in Castile.

BENEDICT IX. or XI. Supports Idolatry.

Benedict XI. or, as others fay, IX. a Lombard and Dominican Friar, was very liberal in supporting Idolatry. Becoming Pope, he summon'd all those to appear before him, who had seiz'd and carry'd away his Predecessor Boniface, but they not coming according to his Command, he Excommunicated them for Contumacy. He Absolv'd the King of France from Excommunication, and receiv'd into Favour John and James, Cardinals of Colen, both whom his Predecessor much hated. He dy'd, as 'tis 'thought, of poison'd Figs sent him by an Abbes, which happen'd in the Year 1305.

Poison'd.

Don Ferdinand IV. continuing to reign over Caftile.

Cle-

Clement V. a Gascon, tho' absent, was elected CLEMENT Pope after great Heats and Diffences among the V. Cardinals. Upon News of his Election he went bis Absence. from Bourdeaux, where he was Arch-Bishop, to Lyons, whither he fent for all the Cardinals to come to him. They came accordingly, and fo the Court The Papacy of Rome was translated to France in the Year 1305. to France. where it remain'd Seventy Four Years. At the Coronation of this Pope were present Philip IV. King of France, his Brother Charles, and John, Duke of Britany, upon the latter of whom, and divers others, an old Wall, being overcharg'd with People, fell down during the Cavalcade, and crush'd them to pieces. The King was a little hurt, his Brother Charles extreamly, and as for the Pope he had his Tiara or Mitre beat off his Head, a Prefage of the Misfortunes the Translati- A Presage. on of the Holy See into France was to bring upon all Christendom. This Tiara, or Mitre, is said to have been worth Six . Thousand Florins. How then can the Pope, who pretends to be the Succeffor of St. Peter, fay with that Apostle, Silver Acts 3. 6. and Gold I have none, &c. After this pompous Ceremony was over, Pope Clement made divers French Cardinals, three whereof he fent to Rome with Senatorial Authority, not only to govern that City, but likewise the rest of Italy. This Pope made a Decree, that tho' the Emperors had this Title of King of the Romans from Germany, yet should they receive their Authority from the Court of Rome. This Clement was a great Whore- A great monger and Patron of Whores, wherefore he re-Whoremonmov'd the Papal See to Avignon, that he might ger. perpetrate his Wickedness with the greater privacy. In the Year 1311. he celebrated the Council of Vienne in Dauphiny, in which the Order of Order of Knight-Templars was condemn'd and abolish'd, and Knight-Templars their Estates, which were exceeding great, left to abolish'd. the Disposal of the Pope, who bestow'd part of

them on the Knights of St. John of Jerusalem, now fettl'd at Rhodes. This Pope burnt also one of the great Masters of the Templars, together with one of the Knights at Paris, in Presence of the Cardinals. He likewise preach'd up a Crusade against the Franticelli, Begardes and Beguines, three forts of Schismaticks, that would not adore the Wafer in the Eucharist. This Pope Excommunicated the Florentines, Lucheses and Veneti-

ans, chaining the Ambassador from the last, Fran-A base cis Dadalo, who had been fent to pacifie him, Action. under his Table to feed with his Dogs. This Pope

Feast of confirm'd the Feast of Corpus Christi, which we have spoken of before in Urban IV. He also ca-Christi connoniz'd Celestine V. but why did he not at the fame time condemn Boniface VIII. who had been a Traitor to that Pope his Lord and Master? This

Clement dy'd in 1314. in which Year the Emperor Henry VII. of Luxembourg, going into Sicily, whither he had been invited by the Sicilians to accept their Crown, a curfed Dominican Friar, nam'd Bernard, of Monte-Policiano, who pretended great

fon'd in ment.

Corpus

firm'd.

1314.

The Em- Kindness to him, poison'd him with the Sacrament, peror poi- which the Emperor beginning to be sensible of, the Sacra-bad the Friar make the best of his way, for should the Germans come to know what he had done they would affuredly make him undergo a terrible Death. The curfed Dominican taking this Advice fled to Siena, where, like another Judas, he receiv'd the Hire had been promis'd him. But tho' he fav'd himself, he could not do so by the Dominicans his Brethren, many of whom were destroy'd with their Monasteries, both in Tuscany, Lombardy, and divers other Places. Upon this Pope's Death the Holy See remain'd vacant Two Years, Three Months, and Seventeen Days, before the Cardinals could agree to fill it. At this time Don Alphonso XI. reign'd in Castile.

John XXIII. XXII. or XXI. was elected after JOHN much Contest among Twenty Three Cardinals. He XXIII, &c depriv'd Hugh, Bithop of ——— degraded him, and deliver'd him up to the Secular Power, who Cruelty. tormented, flead him alive, and afterwards burnt him. The Cause of so great Cruelty was, as it's faid, that Bishop's having conspir'd against the Pope. This Pope John was a great Lover of Novelty, in- A great fomuch that of one Bishoprick he would make two, Lover of and of two one; would convert an Abby into a Novelty. Bishoprick, and a Bishoprick into an Abby. He erected Saragossa into an Archbishoprick, and gave it Five of the Eleven Suffragans that belong'd to the Province of Tarracona. He instituted the Or- Order of der of Christ in Portugal, giving to it, with Leave Christ in of Don Alphonso the then King, the Estates of the Portugal. Templars. He condemn'd for Hereticks all that affirm'd that Christ and his Apostles had nothing of their own, commanding, at the fame time, that Question should be no more disputed in the Schools and Universities. He condemn'd a poor Friar nam'd Francis for exhorting Men to imitate the Poverty of Christ, on which Account many more likewise were at that time condemn'd and burnt. This Pope, fo cruel and inexorable to those he call'd Hereticks, was also a Heretick himself, inas-The Pope a much as he taught that departed Souls did not fee Heretick. God'till the Day of Judgment; being so instructed, as Massem says, by his Father the Devil, who had deceiv'd him thro' the Vilions of one Tundal an Irifb-This Heresie is confuted by our Saviour's faying to the Thief on the Cross This Day Shalt Luke 22.43. thou be with me in Paradise; and by the Parable of Lazarus, suhose Soul (says Christ) was carry'd by 16.22. the Angels into Abraham's Bosom; and by that which St. Stephen fays in the Acts of the Apostles, Lord Acts 7.59. Jesus receive my Spirit; wherein he imitated his Master Christ, who being on the Cross cry'd out, Luke 23.46. Father, into thine Hands I commend my Spirit. Al-I 3

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so this Heresie is confuted by the express Words 1001 of St. Paul in his Epistle to the Philippians, where Philip. 1.21. he fays, For me to live is Christ and to die is Gain, that Living and Dying, &c. and in the Twenty 23. Third Verse of the same Chapter, For I am in a Strait between two, having a Desire to depart and be with Christ, which is far better. It follows, from all these Texts of Holy Scripture, that the Souls of those that die in the Lord no sooner depart out of their Bodies but they fee and enjoy God. This Pope, notwithstanding these Proofs of his Error, fent two Friars, the one a Dominican and the other a Franciscan, to Paris, to preach up his Heresie, who were nevertheless oppos'd by one Thomas Wallis, an English Friar, whom the Pope afterwards cast into Prison for so doing. Many others likewise oppos'd this Doctrine. The Errors we shall hereafter relate of this Pope are Errors according to the Papists, but great Truths according to the Commands Christian Religion. He commanded the Nuns call'd Nuns to Beguines should marry; he could not endure the marry Divers of Sight of Pictures and Images; he affirm'd, Jesus his Tenets. Christ had given no other Rule of Life to his Apostles than to any other Christian whatever: He faid, the Apostles never enter'd into a Vow of Chaflity, and that Vows did not make him perfect that Mandev. made them. John Mandeville in his Travels relib. 1. cap. 7 lates that this Pope wrote a large Letter to the Professors of the Greek Persuasion, wherein he affirm'd there was but one Church, and that he, as Christ's Vicar, was Head of it; to which the Grecians anfwer'd very concisely, Your Supream Power over your own Subjects we firmly believe and allow, but your Supream Pride and Supream Avarice are not in like manner to be tolerated. The Devil therefore re-

His Diffe- By this brief Laconick Expression the Grecians set rence with forth the whole Papal State. This Pope John prothe Empe-nounc'd the Emperor Lewis of Bavaria a Rebel, ror. Schis-

main with you, that the Lord may continue with us.

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Schismatick and Heretick, for not taking the Oath of Subjection to him, as Clement V. had commanded; whereupon, not caring to be at Variance with the Holy See, Lewis fent Ambassadors to the Pope at Avignon, befeeching his Holiness to confer on him the Title of Emperor, which nevertheless John was fo far from confenting to that he treated his Ambassadors but ill, and afterwards sent them away unheard, positively requiring that Lewis should come in Person to Avignon, and submit himself to the Decrees of the Church. But the Emperor well knowing the Tyranny that Pope usurp'd over the Church, and moreover understanding he held his Imperial Crown folely from God, would not, as a Servant, fubmit himself to the Pope by coming to Avignon at his Command; nevertheless, being defirous of Peace, he once more fent his Ambaffadors to encline his Holine's to grant what he requested. But the Pope still persevering in his. Obstinacy, out of the great Hatred he bore the Emperor, not only refus'd to comply with him, but likewife excommunicated the Viscounts he had plac'd as Lords over the Milaneze. The Emperor, incens'd at this beyond measure, came to Rome, where after he had been magnificently receiv'd he requested of the Romans what had been deny'd him by the Pope. The Nobles of Rome hearkening to his Request sent their Messengers to the Pope, befeeching his Holiness to come and grant what his Imperial Majesty had desir'd, otherwise they should be oblig'd to do it themselves, conformable to the antient Law and Custom of the Romans. this little Effect on John, for instead of consenting to what was defir'd of him he flew into a Paffion against the Messengers, and had them turn'd out of his Presence with Threats and Contempt. The People of Rome feeing this proceeded to grant the Emperor what they had promis'd, and accordingly the Senators, Stephen and Nicholas, by Com-I 4 mand

mand from the Clergy and People, crown'd his Imperial Majesty and his Empress soon after. Pope hearing what they had done issu'd out divers fevere Processes against the Emperor, calling him Heretick, and affirming he had been guilty of the Crime of Lasa Majestatis, whereupon he depriv'd him of all he poffess'd, and moreover excommuni-

Jer. Marius, cated him a-new. Thus far Ferom Marius. There Lib, 3. cap. 6. were not wanting in those Times such Divines and Lawyers as affirm'd that Christ and his Apostles had nothing of their own, and that therefore the Emperor was not to be subject to the Pope in Temporal Matters. The Emperor and Nobles of Rome being fensible of the many Villanies of Pope. John, and moreover the People refenting his ill Usage of the Messengers had been fent him, they all with one Accord Resolv'd, That, according to the antient Custom observ'd in electing a Bishop of Rome, that Right, thro' the Male-Administration of this Pope, was devolv'd upon them; whereupon they proceeded to elect a new Pope, one Peter Corbariensis, a Minorite, whom they at the same time Nicholas nam'd Nicholas V. declaring John a Heretick, a Tyrant, and not a Pastor but Disturber of the Tranquility of the Church. Pope John dy'd not long after, in the Year 1335. being Ninety Years old. He left a greater Treasure behind him than any of his Predecessors had done, viz. 205000 Drachms of Gold, which he had made shift to rake up by the Assistance of Charles IV. King of France, who first granted this Pope the Tithes of the Churches in his Kingdom. The Bull of Recantation which

> this Pope publish'd, as to his Heretical Opinion about Souls, is to be feen in the History of Peter Premonstratensis. In the Time of Pope John Don Alphonso XI. reign'd in Castile, Don Alphonso, Son of Fames II. in Arragon, and another Don Alphon-

v. Schifm XXVIII. 1335.

fo in Portugal.

Bene-

Benedict XII. or X. a Frenchman, was no less an BENEDICT Enemy to the Emperor Lewis than his Predecessor XII. or X. had been, and therefore confirm'd the Excommunication, &c. which John had laid. The Emperor perceiving this, and that he was not eafily to be reconcil'd with his Holiness, summon'd all the Electors, Dukes, Counts, Bishops and Learned Men in Germany, in whose Presence he clearly show'd that the Electors of the Empire only ought to chuse an Emperor, who being so chosen might exercife the Imperial Authority without either the Confirmation or fo much as Confent of the Pope. He shew'd moreover that that was a notorious Falfity which the Popes affirm, that during a Vacancy in the Imperial Throne the Office of Emperor ought to be administer'd by the Pope. He shew'd that this would be contrary to the Liberty, Dignity, Law and Majesty of the Sacred Empire; and that the good and approv'd Custom, which had to that time been kept up, was, that during any fuch Vacancy in the Imperial Seat the Count Palatine of the Rhine should administer the Affairs of the Empire, grant Fiefs, and dispose of all other Matters, notwithstanding the Clementine Constitution. In fhort, so great was the Goodness of this Emperor, that at length Pope Benedict admitted him to his Friendship and absolv'd him from the Excommunication, tho' it be true the Pope did not do this fo much out of regard to his Goodness, as that he might get him to affift him against the King of France, whom he fear'd. For this Reason therefore he annull'd and invalidated all his Predecessor had done in relation to the Emperor, and approv'd his Imperial Majesty's Defence, &c. In the Time of this Pope liv'd the famous Italian Poet Francis Petrarch, who having a very beautiful Woman to his Sifter Pope Benedict, like an old Leacher, bought her for a great Sum of Mony of her other Brother Gerhard for his Pastime, whereby it appears tho' the

the Popes abhorr'd lawful Wives they lov'd unlawful Whores. Upon this Occasion the following Epitaph was made on Benedict after his Death,

Hic situs est Nero, Laicis Mors, Vipera Clero, Devius a Vero, Cuppa repleta Mero.

Benedict dy'd in the Twelfth Year of his Pontificai, which happen'd in 1342. Don Alphonso XI. con-

tinuing his Reign over Castile.

Clement VI. as Ferom Marius in his Eusebius CLEMENT Captions writes, was much given to Women, ex-Euseb, captiv ceeding ambitious, desirous of Honour and Power, and as revengeful as any Devil. He caus'd Writings to be fix'd to the Doors of all Churches, importing fevere Threats and Menaces to the Emperor Lewis, in case he did not within Three Days comply with his Commands. Hereupon the Emperor, as a peaceful Person and an Enemy to shedding Blood, sent Ambaffadors to befeech his Holiness that he would pardon him, and receive him into Favour. But the Pope answer'd he would forgive him on no other Terms than that he should renounce his Errors and Herefies, refign the Empire, submit both himself and Family to his Disposal, and lastly promife never to re-assume any Authority without his Confent. To avoid what might ensue the Emperor fent his Ambassadors to Avignon to accept and agree to whatever his Holiness would propose, who thereupon deliver'd a Paper to these Ministers, wherein they were in their Master's Name to acknowledge, That he had been an Heretick, a Schifmatick, and a disobedient Son to the Church of Rome; and moreover were to promise That their Master should immediately renounce his Right to the Empire, quit the Possession thereof, and not intermeddle with any Affairs that appertain'd thereto without the Pope's Leave and Permission; and lastly, that the Emperor's Person, together with his Sons, should be at the Pope's Disposal.

Disposal. All these Articles the Emperor's Ambasfadors having agreed to the Pope wonder'd; notwithstanding which when they return'd from their Embaffy, and made a Report of what they had done, the Emperor would by no means confent to it. Moreover to shew he was a better Politician than the Pope, who had given the aforesaid Conditions in Writing, he fent Copies of them to all the States of the Empire, and thereby caus'd so general a Disgust against the Pope, that he gain'd so great a Party to his Side that in the Month of September, in the Year 1345. he got a general Meeting of the Princes and States at Frankfort, where these Articles being publickly read they unanimously rejected them, as highly dishonourable and pernicious for the Empire to admit. Also this Assembly, after they had made great Offers to the Emperor for Security of his Person and Estate, earnestly address'd him to dispatch another Embassy to the Pope, to let that Prelate know they could by no means agree to what he had propos'd, and therefore defir'd him to retract those Articles, or they must be forc'd to take fuch Measures as they saw convenient. When the Pope receiv'd this News from the faid Ambaffadors he was more exasperated than ever, and therefore the Year following thunder'd out new Excommunications both against Lewis and his Adherents, without having any the least Regard to the Request of the Diet. These Excommunications he fent into all Parts of the Empire, giving all Men to understand that Lewis was an Heretick, and that he had not been chosen according to due Order but by Deceit and Bribery; moreover that he had given Bishopricks and other Pastoral Charges at his Pleasure, placing therein such as pleas'd him, and displacing such as had been preferr'd by the Holy Likewise, that in case of Marriages he diipens'd, like a Pope, with fuch as had been marry'd within prohibited Degrees of Confanguinity,

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For these and many other Reasons the Pope strict. ly enjoin'd and commanded all the Electors to proceed to a new Election of an Emperor, excommunicating at the same time all that follow'd the Emperor Lewis or obey'd him. Hereupon John, King of Bohemia, and his Son Charles, who was the only Candidate that put up, having fecur'd the Vote of Baldwin Archbishop of Trier, and afterwards bought that of Walderan de Juliers, Archbishop of Colen, for 800 Marks of Silver, as likewife that of Rodolph Duke of Saxony for 1000, and moreover having got the Pope to excommunicate Henry de Vernebourg, Arch-Bishop of Mentz, and to put in his Place Gerlac of Nassau, whom they were sure of, proceeded with this Majority to a new Election of an Emperor, at Rentz near Coblentz, where the faid Charles of Luxembourg, having been chosen King of the Romans, the new Arch-Bishop of Mentz crown'd him the same Year at Bon, which Election Pope Clement foon approv'd and confirm'd. The Emperor Lewis having quitted the Administration of the Government, the Pope was not therewith

Poisons the content, but quickly after sent one to poison him Emperor. in Wine, of which he dy'd in the Year 1347.

Begin, Spain, to know this Beast, so wonderfully

The Jubi-Cruel and Inhuman. This Pope reduc'd the Jubice reduc'd bilee from an Hundred to Fifty Years, which was celebrated during his Absence from Rome, in the Year 1350. He also gave Authority to the Bishop of Bamberg to absolve all that had taken part with Lewis, which nevertheless was to be done on the sollowing Conditions: First, That they should swear Fidelity to the Pope, as Christ's Vicar. Secondly, That they should profess they believ'd that the Emperor had no Right either to elect or depose a Pope. And, Thirdly, That they should oblige themselves to acknowledge none for Emperor but such only as had been confirm'd by the Pope. This Clement VI. show'd plainly what Authority he took upon

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upon him, both in Heaven, Purgatory, and Hell; for in the Jubilee-Bull, concerning the Pilgrim that should die on his Journey to Rome, he says, We grant, that if he die truly confess'd, he shall be free, and Absolv'd from all Sins what soever. And, over and above this, we absolutely command the Angels that they place his Soul in Paradise, entirely exempt from Purgatory. Also in another Bull he fays, Our Pleasure is, that the Pains of Hell do not affect him in any wife whatever. This Pope likewife granted, in another Place, to those that took upon them the Cross to War in the Holy Land, That each of them should have a Power to bring out of Purgatory two or three Souls, such as they pleas'd. In England this Pope pretended to bestow Bishopricks and Benefices at pleasure, but our Edward III. would allow of no fuch matter. Pope Clement dy'd suddenly of an Impostume in the Year 1352. Don Alphonso XI. yet continuing his Reign over Castile.

1352.

Innocent VI. a French Lawyer, was very nig-Innocent gardly in giving, but generous in receiving, fo that he gave many Benefices liberally to those that gave most for them. This Pope sent a Spanish Cardinal, one Don Gil Carillo, Legat into Italy, who, being a great Warriour, was better exercis'd in Arms-than in the Bible. This Cardinal put the Imperial Crown on Charles VIIth's Head, and afterwards built, at his own Cost, a famous College in Bologna, for poor Spanish Students. Thus far Tarapha p. Tarapha in his Life of Don Pedro. Father Alphon-307. F. Venero, So Venero, in his Enchiridion of the Times, fays, this cap. 5. p. 67. Cardinal order'd, by his Will, that after his Death he should be transported, upon Mens Shoulders, from Rome to the great Church in Toledo, which he accordingly was, the Pope granting Indulgences to all that would take part in that Pious Trouble. After this manner he was carry'd from Parish to Parish, 'till at length he came to Toledo, which

which was in the Year 1351. Now Venero is deceiv'd, in that he fays this Don Gil liv'd in the Time of Martin V. for Platina and Tarapha expressly place him in the Papacies of Innocent VI.

Spanish Æ and Urban V. About this time the Cortes, contra to com-ven'd at Perpignan, ordain'd, that the Year should mence from not commence from the Incarnation, the 25th of the Nativi-March, which the English, &c. still observe, but ty.

from the Nativity of our Saviour, the 25th of December. Pope Innocent hearing of the Difference that was then on foot between King Don Pedro of Spain and his Queen, fent Cardinal William to make up that Breach, and to reconcile those Grandees to the King, who had taken part with the Queen, but, finding Pedro inexorable, they return'd without effecting what they came about, which so exceedingly afflicted the Queen that she dy'd in a few Days after. This Pope scrap'd up a great deal of Mony by his penurious House-keeping, and commanded Priests to be resident on their Benefices, to give good Example by their temperate Lives. Richard, Bishop of Armagh, urg'd before Innocent Nine Articles against the Mendicant Friars that were never answer'd. Also John de Rupe Scissa, foretold such shrewd things of Antichrist, that prov'd afterwards too true, for which he was burnt at Avignon. About this time the Lance and Nails that tormented our Saviour had a Feast decreed them, together with this Hymn,

> Ave Ferrum triumphale, Intrans Pectus tu vitale, Cæli pandis Ostia; Fæcundata in Cruore, Felix Hasta, Nos Amore, Per te sixos saucia.

This Pope dy'd also at Avignon, in the Year 1362. 1362.

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Urban V. being absent was elected Pope. He, URBAN V. in like manner with his Predecessor, sent Don Gil Carillo, his Vicar-general, into Italy. This Pope, in the Fourth Year of his Pontificat, left Avignon, and came to Rome, together with all the Cardinals. In the time of Lent this Urban fent a Rose to Joan, Queen of Sicily, and made a Decree, that every Year fuch a Rose should be given upon the Lent-Sunday, call'd Letare. This Pope at length return'd into France with all his Court. In the time of this Urban, the Arch-Bishop of Colen was marry'd, according to Peter Pramon-John Hancash, an Englishman, was this stratensis. Pope's Champion for the Wars. Bridget, of Swedeland, was entertain'd at Rome, and had the Order of St. Bridget confirm'd. About this time an Order of the Jesuits with the Scopetines appear'd, which differ from the modern Pagmatists, as Lydins observes. Pope Urban dy'd in the Year 1371. not without suspicion of Poison. Don Henry, Se- Poison'd. cond Bastard-Son of Don Alphonso XI. then reign'd in Castile.

Gregory XI. Nephew or Son to Clement VI. Was GREGORY made Pope at Seventeen Years of Age. This Pope perceiving all Italy had, in a manner, rebell'd against him, all the Cities having almost withdrawn their Obedience from him, he by the Counfel, according to Volateran, of Catharine of Siena, who was afterwards fainted, and of Baldus, his Preceptor, left France, and came with Twelve Gallies to Papacy re-Rome in the Year 1376. Clement V. as we have turns to faid before, was the first that translated the Holy Rome. See to France, where it remain'd Seventy Four Years. Others fay, St. Bridget returning from ferusalem, came to Rome, and wrote to Pope Grego. ry, that the Lord requir'd the Holy Court should return to the first Residence of the Holy See, which was in Rome. Thus relates Malleus. Others, among whom was Crantzius, lay, that the

Pope

Pope reprimanding a Bishop for Non-Residence, he answer'd, And you, Bishop of Rome, why do you not give me an Example, by sirst returning to your own Bishoprick. Thus it appears the pious Court of Rome return'd thither after a long Absence from it, either thro' the Advice of one Woman, both, or the Reprimand of a pert Bishop. Pope Gregory Excommunicated the Florentines, who had been the Heads of the Rebellion against him, but they taking little notice of his Church-Censures, he made War upon them. A Sect of Bedlam-Dancers (Enthusiasts) rose in those Days, which the World thought not well Christen'd by the

1378. Bawdy Priests. Gregory dy'd in the Year 1378.

Don Henry II. then reigning over Castile. At this Pope's Death the Palace of Avignon was fir'd by chance, that unclean Birds might no more rooft in

that Cage.

URBAN VI. Upon the Death of Gregory XI. the Clergy and People ran to the Cardinals, befeeching them to elect some Italian, Pope, to the end the Court of Rome might no more return to France. Hereupon the Election began, but wherein arose great Contentions, by reason there were Thirteen French Cardinals, and but Four Italian, yet, notwithstanding this Majority, the French durst not infift upon it, inasmuch as the People of Rome were up in Arms, and threaten'd them, in case they did not elect an Italian Pope. Upon this, on Friday the Ninth of April, they chose Urban VI. a poor Neapolitan; but before he was proclaim'd, according to Platina, the French Cardinals began highly to exclaim against his Election, affirming it was neither just nor valid, inafmuch as it had been perpetrated thro' Force and Deceit. Hereupon the diffatisfy'd Cardinals rushing out of the Conclave, some retir'd to the Caltle St. Angelo, and others to the Mountains, to escape the Fury of the People. Now Cardinal Ursino, an Italian, perceiving the great Difcord 14

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Discord among them, hop'd he might obtain the Papacy, to which he had formerly pretended. Thus far Platina. Eight of these French Cardinals fled afterwards to Fundi, fearing the Severity and Cruelty of Urban, where, being not long after join'd by Ten Cardinals more, and moreover being affifted and back'd by Joan, Queen of Naples, they elected another Pope, whom they nam'd Clement VII. This Schism was the most pernici-CLEMENT ous that had ever happen'd, and lasted longest of Schism any, continuing to the Council of Constance, and XXIX. even Ten Years beyond, which made in all Fifty Years. He that has a Mind to know at large the Ambition, Frauds, Subtleties, Perjuries, Diffimulations, &c. of the Popes that obtain'd the Pontificat during this Schism, must read Theodoric de Nyem, Theod. de Pope Urban's Secretary, who, as an Eye-Witness, Nyem. compos'd the History of that Schism. Of this Urban, Stella fays, he was both subtle and revengeful, being exceeding mindful of Injuries, not that he did but which had been done him. fays, he was herce, cruel and inexorable. ing Pope he did not fo much feek to procure Peace, as to wage War, to revenge himself on the French Cardinals, and Queen foan, to promote which he Absolv'd the Florentines from the Excommunication had been laid on them by his Predecessor, to the end they might take his Part. This Pope caus'd Five Cardinals to be put into as Barbarous many Sacks, and thrown into the Sea, which fort Cruelties. of Death an English Cardinal, one Adan, narrowly escap'd. This the Pope did because all those Cardinals, fiding with Clement VII. had conspir'd against him. Pandulphus Colenucius, a very learned Colenu. Hift. Lawyer, in his Latin History of Naples, adds another Cruelty committed by this Pope, yet greater than that we have just mention'd. He says, while this Pope Urban was at Genoa, having condemn'd three Cardinals to die, he caus'd their Heads K

Heads to be cut off, and their Bodies to be bak'd in an Oven, which done he had them taken out, and put into three Sacks, which Sacks he had laid on as many Horses to accompany him wherefoever he went; and to the end the Inhabitants of the Places, thro' which he pass'd, might know what he carry'd along with him, he had the Cardinals red Hats plac'd on the Sacks. All this he did to make himself the more fear'd, and that no one for the future might prefume to enter into the like Conspiracy against him. Thus far Colenucius. This Urban finding his Force not fufficient to revenge himself on Queen Joan, he sent to Charles, Nephew to the King of Hungary, to come and afflift him with an Army, upon which he promis'd The Pope's he would make him King of Naples. This Pro-Friendship to Charles, posal Charles hearkening to, and being affifted by the King his Uncle, both with Men and Mony, he came and feiz'd the Kingdom of Naples, and having taken the Queen in the Fortress of Castelnovo, whither she had retir'd for Shelter, had her put to Death. Thus far the Pope approv'd himself a good Friend to Charles, but, as Peace generally lasts but little between bad People, this great

turns to Hatred.

King of

Naples.

His Love Love the Pope profess'd turn'd to the greatest And why then was his Satanship so an-Hatred. gry? The Cause was, in that Charles had refus'd, at the Pope's Request, to make his Nephew, or Son, which you please, Francis Bathillo, Prince of Campania. Whereupon Bathille was, at the Pope's Death, stripp'd of all he had heap'd together, conformable to the Saying,

Cum moritur Prasul Cognatio tota fit Exul.

When once the Prelate fails His Kin may pare their Nails.

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Platina, Colenucius, and others relate this Story. Now the Pope finding he was not likely to fucceed, like a very civil Gentleman, as his Name Urban imported, he turn'd all his profess'd Love for Charles into declar'd Hatred. The King, hearing of this, was fo exceedingly offended, that his Holiness thought it would not be Prudence in him to ftir abroad for some Days; yet at length, diffembling his Refentments, he went from Naples, with the King's leave, to Nocera, on account, as he pretended, of the great Heats that incommoded him, but being once got out of the King's Clutches, as he thought, he began to fortifie Nocera, to make new Cardinals, and to iffue out Process against Charles, peremptorily requiring and citing him to appear before him by fuch a Day. To this the King answer'd, He would forthwith come to Nocera, and justifie himself in Person, but that not only with Words, but Arms. Soon after the King came accordingly, and befieg'd the Pope close, which Urban perceiving he escap'd to Genoa, where he did, to the aforesaid Cardinals, what we have before related. A little after Lewis, King of Hungary, dying, the Nobles of that Kingdom, fent to Charles, to make him King in the room of his Uncle. Charles, fetting out accordingly, arriv'd in a short time at Offen (Buda) the Place The Queenwhere the Court at that time was. Regents, Elizabeth and Mary, Wife and Daughter to the late King, feem'd to receive him with all the good Will imaginable, making him believe they consented to what the Hungarians had done in inviting him for their King; but he had not been long crown'd before the Great Men and People, beginning to be weary of his Government, talk'd publickly in Favour of the Queen-Regents. Queen Elizabeth nevertheless ceas'd not to amuse Charles, telling him, that Sigismund, afterwards Emperor, who had been design'd by Lewis for K 2 his

his Successor, was retir'd into Bohemia, on purpose to quit his Pretensions. But at length this Queen perceiving the Hungarians began to cool in their Affections towards Charles, the resolv'd forthwith to get rid of him. The Expedient she made use of was this. Having invited the new King to come to her Apartment, to fee a Letter she pretended to have receiv'd from Sigismund, she had order'd the Palatin Gare, her Chief Minister, to watch his coming in, who no fooner faw Charles feated, but he came behind and cleft his Head with a Sabre down to his Eyes, of which Wound nevertheless he did not die 'till some Days after. Elizabeth believing she had by these means quieted the Faction of Charles, refum'd her former Authority. But this barbarous Murther did not escape long unpunish'd, for the two Queen-Regents, with the Palatine Gare, going some time after into Lower-Hungary, they were furrounded and feiz'd by one Hiornard, Provincial-Judge of Croatia, who, having receiv'd that Post from Charles, thought it but his Duty to revenge his Death. Accordingly his Troops immediately kill'd the Palatin on the Spot, and having feiz'd the two Queens, Queen Mary was cast into a hideous Dungeon, and Queen Elibzaeth, after much ill Treatment, drown'd in the River Boseth. Queen Mary was afterwards releas'd by Hiornard, nevertheless that cruel Judge, upon Sigismund's coming to the Crown of Hungary, was condemn'd by him at the Five Churches, to have his Hands ty'd behind him, to be dragg'd by the Heels about Streets, to have his Flesh torn off with red hot Pincers, his Body to be quarter'd, and his Four Quarters to be hung up in the High-ways, all which was executed upon him. As for his Accomplices they were fentenc'd only to be Beheaded. Now when Urban first heard of the Murther of Charles he was exceedingly pleas'd, and when the Sabre that had done the Deed was

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presented to him with the Blood still on it he beheld and contemplated it with great Joy. Yet fo did not Julius Cafar, tho' a Pagan, upon the fight of the Head of Pompey, his mortal Enemy; for, as Plutarch says, detesting so barbarous a Sight he turn'd Plutarch in away his Eyes, and would not behold it. Also we may observe what the same Plutarch says of Lycurin vita Licurgi gus, viz. That he pardon'd even him that put out his Eye. I bring these Examples of Pagans, the better to reproach this fallly nam'd Vicar of Christ. for indeed Orban was rather Vicar to the Devil. who has been a Homicide from the beginning. The Hatred of Urban to Charles did not end with his Death, for he extended his Malice even to his Children, procuring his two Sons, Ladislans and John, to be difinherited, tho' but Infants, yet the Inhabitants of Gaeta preferv'd them from his further Fury. Pope Urban returning not long after to Rome dy'd, not without Suspicion of Poison, in The Pope the Year 1390. having exceeding cruelly exercis'd Poison'd. the Papacy Eleven Years and Eight Months. In the Time of this Pope began the cruel Invention Guns inof Guns in Germany. Also in his Time Don John I. vented. Baltard-Son to Don Ferdinand, reign'd over Portugal. This Don John gain'd the famous Battel of Aljubarota over the Spaniards, which the Portuguefes value themselves so much upon, that when the Emperor Charles V. once in a manner threaten'd a Portugal Ambassador with the following Words, Look you, Ambassador, consider well that between this and Portugal there are not many Rivers to pass, he calmly answer'd, I have consider d, Sir, and know for certain the River Aljubarota is one of them. For this Answer the King of Portugal rewarded his Amballador when he came home. During the Papacy of Pope Urban VI. Don John I. and his Son Don Henry III. reign'd in Castile. The Election of Clement VII. we have menti-CLEMENT

on'd before, where we spoke of his Antagonist Ur- VII. K 3

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ban VI. The latter was favour'd by Germany, Italy, and England; the former by France, Castile, Arragon, Navarre, and Catalonia. Many likewise were Neuters, fiding with neither Pope. This Clement held a Council in Paris. In his Time the Question about the Conception of the Virgin Mary was bandy'd about between the University of Paris and the Dominicans, in the Year 1387. and afterwards between the Dominicans and Franciscans, being scarce ended at this Day, tho' the Popes have long fince filenc'd it, that it might not give Light to the blind Devotion and Superstition of the Vulgar. Pope Clement dy'd in the Year 1392.. Now you must observe both these Anti-Popes sent many terrible Bulls into divers Parts of the World, publish'd several Pasquils against each other, and call'd one another Schismatick, Heretick, Tyrant, Thief, Traytor, Sower of Tares, and Son of Belial; and certainly in this they were both in the Right, fince one was not much less a Villain than the other. Christendom was divided about these two Popes. Johannes de Ligniaco wrote in Defence of Clement, and the Council at Paris made good his Affertions. As for Pope Urban, the Abbot of St. Vedast apologiz'd for him. Pope Clement being held by mahy for Anti-Pope is not for that reason reckon'd among the Popes, yet 'tis certain he has herein had Injury done him, for he was not only more canonically elected than Urban, if any Pope can be faid to be canonically elected, but also somewhat less a Villain, and by much less cruel. Moreover, by preferring Urban great Injury was done to our Spain and France, in that both these Nations held Clement for the true Pope, and Urban for no better than Anti-Pope and Antichrift. Therefore Don John I. King of Castile, to the end his Kingdom might not be separated from the Communion of the Ho-

Redrig.Hist. ly See, according to Rodrigo, Bishop of Palencia, in his History, conven'd the Prelates, learned Men

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both in Divinity and Humanity, and other States in his Dominions, before whom having laid the Matter in question, they, upon mature Deliberation, unanimously declar'd, that Obedience ought to be paid to Pope Clement VII. and upon that Pope's Death bestow'd the same on his Successor Benedict XIII. as we shall hereafter relate.

Boniface IX. another Neapolitan, tho' fcarce Thir-Boniface ; ty Years of Age, was upon Urban's Death elected Pope at Rome by the Faction of Urban VI. who, as Crantz fays, had treated the People of Rome not as a Bishop but a cruel Emperor or Tyrant, murdering many upon a bare Suspicion only that he had This Pope made a Law that no Priest should be qualify'd to enjoy any Preferment 'till he had paid his First-Fruits to the Holy See, which First-fruits. were the whole Profits of his Benefice for a Year. He crown'd Ladislaus, Son of the before mention'd Charles, King of Naples, tho' his Predecessor Urban VI. had caus'd both him and his Brother to be difinherited. This Boniface was very Simoniacal, extorting great Sums by his Bulls, Indulgences and Pardons, in the great Jubilee which he celebrated at Rome in the Year 1400. all which he profusely spent on his Kindred. He is said to have been so ignorant that he could neither sing nor say nor understand the Supplications put up to him, or the Matters discuss'd before him. Yet was he the notablest Huckster for felling Church Livings that ever fat in the Holy See. Any Dolt might be preferr'd for Mony, and be more traded with than a more deferving Man. This Pope was affifted in his Traffick by his Mother and two Brothers. He dy'd in the Year 1404. Don Henry III. then reigning in Castile.

Benedict XIII. or XI. was in like manner with BENEDICT Clement VII. and for the same Reason, not count-XIII.orXI ed among the Popes, but since our Spain and France esteem him for such, we will not deprive him of

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his Place. He was a Spaniard, Native of Catalo. nia, and call'd before his Elevation Pedro de Luna, He was elected at Avignon, by Twenty Cardinals who had fided with Clement VII. He was a learned Man, and disputed before his Advancement against the Authority of the Pope, for which he was condemn'd as an Heretick by him that then held the See of Antichrist. He continu'd Pope 'till the Council of Pisa depos'd him, and tho' he was afterwards depos'd likewise by the Council of Constance, yet did he still persist to retain the Pontifical Title to his dying Day, which happen'd at his Estate in Catalonia, in the Year 1424. after he had had the Popedom above Thirty Years. 'Tis true he took an Oath to the Cardinals, at his Election, to refign the Pontifical Office if the Conclave should think fit to demand it of him, but tho' he was put

to it he easily dispens'd with that Oath.

CLEMENT VIII.

When he found himself dying he fent for the Cardinals of his Faction, who coming to him he desir'd them after his Death to elect another Pope, which they did, one Gil Munoz, a Canon of Barcelona, whom they nam'd Clement VIII. This Pope, at the Request of Don Alphonso, King of Arragon, created divers new Cardinals, and did whatever elfe Popes are wont to do. Yet Pope Martin V. who had been elected by the Council of Constance, becoming afterwards a Friend to Don Alphonso, that King commanded Munoz to renounce, which he did, after he had been Pope Four Years, and receiv'd in Exchange the Bishoprick of Majorca. His Cardinals likewife voluntarily refigned their Titles foon after. In the time of this Schism liv'd a learned and good Man, call'd Theodoric de Nyem, Bishop of Verdun, who wrote the History of this Schism, which History was suppress'd for some time by the Papists, because it discover'd their Villanies, yet at length, in the Year 1566. it was reprinted at Base, at the Charges of the then Pope.

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This Author, among other Things, prov'd the Pope to have no Political Authority over the Emperor, but on the contrary that the Emperor had a Power to chastise bad Popes: And moreover, that those did not deserve the Name of Emperors, who diffembled with the many Abominations and Tyrannies that were daily committed by the Popes. During the Papacies of Benedict XIII. and Clement VIII. Don Henry III. and Don John II. reign'd in Castile.

Innocent VII. an Italian, was at Rome elected INNOCENT This Innocent, Successor to Pope Boniface IX. whilst a Cardinal, blam'd exceedingly the Negligence and Cowardice of Urban and Boniface, as being the Cause that this Schism lasted so long, which he faid had done fo much Damage to the Church: But after he became Pope he trod in the fame Paths, doing not only what he had blam'd in his Predecessors, but also was angry at any that remember'd him of it. Yet tho' he tyranniz'd over the Church without Control it did not last long, for he dy'd in the Year 1407. Don John II. then reigning in Castile. This Pope falling out with the Citizens of Rome, on account of his Nephew Lewis's murthering some of them, he was forc'd to fly to Viterbo, which he did nevertheless with great Difficulty. But Matters coming at length to an Accommodation he return'd, made divers Cardinals, and demanded the Moiety of Ecclefiastical Revenues, but was stoutly deny'd both in France and England.

Gregory XII. a Venetian, whom Theodoric de Ny-GREGORY em calls all along Erroneous, was elevated at Rome in the Place of Innocent VII. Benedict XIII. still living at Avignon. This Person was elected on Condition he would renounce the Popedom, in case it were thought for the Good of the Holy Church, which he afterwards confirm'd before Witnesses, providing his Antagonist Benedict might but be ob-

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lig'd to do the same, yet which he refusing, Gregory also deny'd to resign; altho' both of them being expert Diffemblers, they still gave hopes they would perform what was requir'd of them, and accordingly nam'd Savona for the Place of Meeting.

A Great all vanish'd into Air; whereupon there was a great Council at Council call'd at Pisa, in 1410, confisting of many Pifa. Cardinals of both Factions, One Hundred and Twen-1410.

ty Four Divines, and Three Hundred Civil Lawyers, by whom both Popes were depriv'd, and a new one, Alexander V. a Cretan, elected. This Proceeding was approv'd by all Christendom, except Spain, Scotland, and the Count of Armignac, who all fided with Benedict. Gregory and Benedict not valuing this Council, yet both fearing what might ensue from it, fled, the one to Arimino and the other to Catalonia, where they persisted to retain

ThreePopes their Titles. By these means there were Three at a time. Popes at a time, viz. Benedict XIII. so made at

Avignon, Gregory XII. in Rome, and Alexander V. by the Council of Pifa. Thus we read Cerberus, the Porter of Hell, had three Heads, which we find verify'd in this Schism as to Papism, whose Pope being its Porter had the same Number of Heads, and as to the Kingdom of Antichrist one was as much the Head of it as the other. Gregory cast out of the Pulpit Nicholas de Luca, for exhorting him in his Sermon to an Union for the good of the Church, and afterwards put him in Prison as a Punishment, and an Example to others. At length in the Year 1415. the Fathers meeting in the Coun-

cil of Constance, they wrote to him to come to the faid Council, or fend fome body in his room, but he presently perceiving their Intent was to depose Gregory him voluntarily renounc'd, and foon after dy'd of Grief. Pedro de Luna nevertheless (or Benedict XIII.) perfifted to maintain his Title, against whom that

famous Divine John Gerson said often in this Council, The Church shall never have Peace so long as Luna

1415.

1424.

Luna lives. Yet neither could the Authority of this Council, nor the Threats or Requests that were made him, prevail on him to resign his Title, which he kept to his dying Day, having been Pope, as I've said before, no less than Thirty Years. He dy'd in the Year 1424.

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Alexander V. was, as I've already faid, made ALEXAN-Pope by the Council of Pifa. He was a very A-DER V. lexander in Generofity, and therefore us'd to fay, he had been a rich Bishop, a poor Cardinal, and was now a Mendicant Pope. He was a Person of a haughty Temper, and in the Council of Pifa depriv'd Ladislans, King of Naples, of whom we have already spoken, of his Kingdom. This Alexander ordain'd, That all Christians should believe, as an Article of Faith, that St. Francis had all those Five Wounds, which our Saviour Fesus Christ is said by the Papists to have given him, and therefore com- A blasphomanded the Feast of St. Francis's Wounds should mous Feast. be celebrated. In this Pope Alexander truly approv'd himself Antichrist, since he undertook to make new Articles of Faith, which whoever could not believe should be condemn'd. Yet St. Paul teaches us, Tho' an Angel from Heaven should preach Gal. 1. 8. any other Doctrine than what he taught, let him not be believ'd but accurs'd; yet fuch was Pope Alexander, who would have a Lie in the Legend receiv'd for an Article of Faith. This Alexander, call'd before Theod. de Pedro de Candia, being upon the point of Death, cap. 51. confess'd, as Theodoric de Nyem relates it, that he neither knew Father, Mother, Brother, nor other Relation, but from a Child had been a Beggar from Door to Door. He faid, moreover, that an Lib.3.cap.53 Italian Friar, one Francisco, took him from this manner of Living, taught him Grammar, made him a Brother of his Order, and afterwards carry'd him with him into Italy, whence he went into England and study'd at Oxford, and after many Years Continuance in that University went to Paris, where he became

became Doctor of Divinity. Thence he went to Lombardy, where by means of Duke John Galeazzo he got to be Bishop of Vicenza, afterwards Arch-Bishop of Milan, next Cardinal, and then Pope. He dy'd in the Year 1410. as Baptista Panecius fays,

of Poison, given him by his Physician Marsilius of Parma, who, had been hir'd thereto by Cardinal Balthazar Cossa, Bishop of St. Eustace, who had a mind to be Pope, as he afterwards was.

John II. reign'd at this time over Castile.

John XXIV. XXIII. or XXII. a Neapolitan, by XXIV. &c. the Villany above mention'd got to be elected Pope in the room of Alexander V. This Pope was better acquainted with Arms than Letters, for, as the Papists themselves confess, he obtain'd the Pontificat more by Force than a free Election; for the Cardinals meeting in Bologna on the Death of the late Pope to elect a new one, this John being Legat there at that time, and, like a Politick Captain, having a good Number of Soldiers at his Beck, he

Aws the threaten'd the Conclave, in case they did not chuse Conclave a Pope to his Mind. Accordingly they naming feand makes veral to him, and he difliking all of them, they put bum elf him to name himself whom he desir'd for Pope. Pope. John, having this Permission, cry'd, Give me the

Robes of St. Peter, and I will put them on him whom I desire for Pope, which they immediately doing he put them on himself, and said, I am Pope. this Proceeding greatly displeas'd the Cardinals, yet they thought it better to diffemble with fo terrible

a Prelate, than contend with him. In this Man, as Platina confesses, was more Cruelty and Prefumption than became his Profession. His Life

was almost altogether a Soldier's, infomuch that many of his Actions we do not think fit to mention he thought lawful to do. Such were his Abominations, that Platina owns himself asham'd to relate

them. At his coming to the Popedem he wrote to the Emperor Sigismund that he intended to crown

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him. He defign'd to hold a Council in Rome; to which when the Emperor and divers Nations alledg'd they could not come by reason of the great Discords then rais d in Italy, his Holiness nam'd Constance for that purpose, to meet on the First of November, in the Year 1414. whither tho' John had been advis'd not to come, lest he should return without his Pontificat, yet he came, furrounded with his fubtle Advocates, to defend him in case ought should be objected against him. This The Coun-Council began therefore by Confent of the Pope, cil of Conthe Emperor, and other Christian Princes. The stance. Eve of the Nativity, the Emperor, as chief Deacon, fang that part of the Gospel which begins Exit Edictum a Cæsare Augusto, &c. The Council being fate, and the Emperor having given freedom of Speech to the whole Assembly, above Forty exceeding Criminal Articles, were exhibited against Pope John, upon which he was soon after, by Command of the Council, oblig'd to renounce. The Causes of this were, in that he had poison'd Pope Alexander V. to make way for himself to the Papacy, had been an Heretick, Simoniac, Liar, Hypocrite, Homicide, Wizzard, Juggler, Gamester, Adulterer, Sodomite, and what not, for all which grievous Crimes being Depos'd he fled to Friburg, where, by Order The Pope from the Council, being feiz'd, he was carry'd to Depos'd. Heidelberg, and thrown into Prison there. In this Confinement he remain'd Three Years in great Affliction, inasmuch as his Keepers, being ignorant Germans, understood neither Latin nor even Italian, and this miserable Pope knew nothing of their Language: However at length he escap'd, and gain'd his Liberty. In this Council the Question was handled, Whether the Pope were above the Council, or the Council above the Pope, which being debated for fome time, at length it was concluded in the Fourth and Fifth Seffion, according to Carranza, That a general Council, fairly and lawfully call'd, which represented the whole Church Militant, had its Authority immediately from Christ, which Authority every State and Condition of Men, nay even the Pope himself, was oblig'd to obey in Matters relating to Faith, &c. This Decree of the Council of Constance was afterwards consirm'd in the Third and Eighteenth Session of the Council of Basle. John Ger-John Gerson, the before-mention'd famous Divine,

fon's Defence of the Council.

was present at this Council of Constance, and who not only by Word of Mouth, but even by Writing, made good the Legality of this Decree, That the Pope ought to be subject to the Council. Moreover he faid, This Decree deserv'd to be fix'd up in all Churches and publick Places for a perpetual Remembrance, and that those were pernicious Flatterers who affirm'd the Pope ought not to obey the Council, and that the Council neither could nor ought to judge the Pope. Also as to what was alledg'd, That the Council receiv'd all its Force and Authority from the Pope, that it could not be call'd without his Confent, that there was no Law for the Holy Father, and that he was not accountable for what he did, he faid, These were monstrous Tenets, both contrary to Law, Equity and Reason, and that whatever Authority the Church had, the same had the Council, to whom any one might appeal from the Determinations of the Pope. He faid likewise, Those that requir'd to know which was greater, the Pope or the Church, ask'd but the same thing with, which was greater, the Part or the Whole. In a Word, he faid, Such a general Council, as we have mention'd, had both Authority to Elect, Judge and Depose a Pope, in all which Gerson defended the Council of Constance. Council therefore call'd in Question the Titles of Three Popes, viz. of Gregory XII. Benedict XIII. and John XIV. and, having found them all faulty, depos'd them all Three, electing Martin V. in their stead. Eneas Silvius, afterwards Pins II.

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was present at the Council of Baste, and penn'd down all that pass'd therein, extolling to the Skies whatever was handled there, yet, afterwards coming to the Popedom, he chang'd his Opinion, affirming the Council ought to be subject to the Pope. A few Months before Martin Luther had manag'd the Question about Indulgences, the University of Paris appeal'd from the Judgement of Leo X. to the Council. This Decree of the Councils of Constance and Base by no means pleas'd the Flatterers of the Pope, who, even against their Consciences, would have him to be God, and abfolute Lord over the whole Earth. In this Council John Wickliff, an Englishman, tho' dead, was Wickliff condemn'd, and this for freely preaching up the condemn'd. Gospel, whereby he had laid open the Hypocrisie and false Doctrine of Popery. Also John Hus, and John Hus, Ferom of Prague, were condemn'd and burnt for and Jerom the same thing, both which suffer'd Martyrdom of Prague, with great Constancy and Joy. Pius II. or E-Wist. Bohem. neas Silvius, fays of these Two, That the former cap. 36. was Elder, and of greater Authority, but the latter exceeded in Learning and Eloquence. Also a little before he fays, Both Suffer'd Death with great Constancy and Resolution, going to the Funeral Pile as it were to a Banquet. Upon the lighting of the Faggots, proceeds he, they sang a Psalm, which it was not in the Power of the Flame or Smoak to prevent; so that, concludes he, it may well be affirm'd, that none of the ancient Philosophers ever underwent their Exit, with that Courage and Temper of Mind as they did. Thus much Aneas Silvius confesses of them, tho' their Enemy. These two Holy Men had come to the Council, with a safe Conduct, to defend their Doctrine and Affertions, yet, contrary to all Law and Reason, they were condemn'd and burnt, without having the Privilege of the Faith given them by the Emperor Sigismund. The Reason of this, affirm'd by the Papists, was, That

no Faith ought to be kept with Hereticks. Breach of Faith however was the Cause of much Blood-shed afterwards in Bohemia, as the same. Silvius relates in his History of the Wars in that Kingdom. Exceedingly therefore were the Bohemians to be commended, who with so great Constancy and Courage persever'd in the good Do-Arine of Reformation, taught them by those two Holy Martyrs. Nay; fo much more were they to be prais'd, in that they underwent Persecution on that account almost Two Hundred Years, notwithstanding which, they not only preserv'd their own Faith, but also extended it to their Neighbours, which, in Process of Time, carry'd it further, even to the Indies, where it flourish'd in spight of the Inquisitor's Fire and Sword. Carranza, in his Summa Conciliorum, mentions Forty Five Errors, as he calls them, of John Wickliff, and Thirty of John Hus. Now, after this long Digression, 'tis time to return to Pope John, who, as we have faid, escaping out of Prison came to Florence, and presented himself before Pope Martin V. who had been elected in the Council of Constance, kiffing his Feet, and acknowledging him for true Pope. Martin, mov'd with this Humility, made him shortly after a Cardinal, and Bishop in Tuscamy; and O what a fine Cardinal and Bishop must he needs be, if what had been prov'd against him in the aforesaid Council were true. But it is no new thing for Popes, Cardinals and Bishops, to be fuch as he was. Nevertheless John, a few Months after his being thus made a Cardinal, dy'd, as most think, of Grief, in the Year 1419. Don John II. then reigning in Castile. Upon John's being depos'd, the following Verses were made by some Poet of those Times;

Carr. Summa Concil.

> Baltazar imprimis vocitabar, & inde Johannes, Depositus, rursus Baltazar Ipse vocor.

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First Baltazar, and then Pope John I was, But now depos'd, for Baltazar must pass.

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Martin V. a Roman, as we have already faid, MARTIN V. was made Pope by the Council of Constance, whose Election fo greatly pleas'd the Emperor Sigismund, that he thank'd the Council for chusing a Person fo very proper, and, throwing himself on the Earth before the Pope, kiss'd his Holiness's Feet, which Martin return'd by taking him up, embracing him, and acknowledging, that thro' his means the Church had been deliver'd of fo long a Schism. But, notwithstanding this pretended Friendship, the Pope soon after left Constance privately, and, according to Volaterran, against the Will of the Emperor; when coming to Florence, he resided there two Years luxuriously. Before his Departure the Emperor and other Princes were at him divers times to reftrain and reform the Licenciousness of the Priests, to whom he answer'd, That was The Pope's to be done only by Time and Seasonable Council, al-Reasons for ledging, for Excuse, the Saying of St. Ferom, not reform-That every Province had its peculiar Customs and Clergy. Manners, which could not be taken away without great Disturbance and Damage. Thus you see, to tell Popes of Reformation, is as bad as to talk to them of General Councils, from which they have receiv'd fo much Damage, for they presently call to Mind, that Councils have depos'd Popes, and plac'd others in their stead, so Reformation, they think, can have no better Effect than procuring them Enemies among the Clergy. They call to Mind, that in the Council of Pifa, which was held in the Year 1410. two Popes were depos'd, and Alexander V. elected; that in the Council of Constance, celebrated in 1415. three Popes were depos'd, and Martin V. elected; and that in the Council of Baste, conven'd in 1432. Engenius was depos'd,

depos'd, and Amedeus elected. For this Reason the Popes do not care to hear of Councils, and when they are oblig'd to call them, they take especial care not to affist at them, but send their Legats, which were wont to be three. This appear'd in the last Council of Trent, which bury'd so many Popes, and yet not one of them was present at it, and this because they fear'd what had happen'd to their Predecessors might, in like manner, befal them. On this account Pope Martin made a Decree, that, after the Council of Constance, there should not be another held 'till Five Years were pass'd, and after that 'till Ten were expir'd. Thus you fee the Reformation the Popes love. This Martin, in two Years afterwards, came to Rome, where he fet himfelf about repairing, not the true Churches of Christ, which consisted of its Members, but the Walls of the City, and its Temples. He annull'd the Decrees of those Popes that had been during the Schism, and at length dy'd in the Year 1431. He depriv'd Don Alphonso, King of Arragon, of the Kingdom of Naples, and gave it to Lewis, Dauphin of France. In his Time Don

IV.

John II. continu'd to reign over Castile.

Eugenius IV. a Venetian, was elected at Rome EUGENIUS upon the Death of his Predecessor Martin. Becoming Pope he foon found himself in great Straits, infomuch that to fave his Life he was fain to change Cloaths with a Friar, and get away in a poor Fisher-Boat; however divers Romans perceiving his Flight, threw Stones and Darts at him. Nevertheless, at length escaping, he with much a-do got to Florence, where he refided some Years, and made Sixteen Cardinals, the better to support and defend his Authority. This Eugenius was cited to the Council of Baste in the Year 1432. but whither he refus'd to go, well knowing the Council was above the Pope, and fearing they might put some Questions to him which he should not

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care to answer. Eugenius not appearing he was Depos'd. depos'd by the faid Council, and another Pope, Amedens, Duke of Savoy, who had taken upon him the Habit of a Hermit, elected in his room by the Name of Felix V. Notwithstanding this, Eugenius would not quit the Papacy, and therefore to annul the Council of Base call'd another at Ferrara, which he afterwards translated to Florence. In this Council he favour'd Don John II. King of Castile, altho' that Prince had fent his Ambassadors and learned Men to the Council of Base. He also mov'd Lewis, Dauphin of France, to go with an Army and break up the Council at Baste, which was the occasion of many great Evils that enfu'd. This Eugenius likewise was Cause of the disastrous Death of Uladislans, King of Hungary, by counfelling him to break his Faith with Amurath II. Emperor of the Turks. The manner this. Amurath, having engag'd in a Truce with Uladislans for Ten Years, refign'd his Dominions to his Son Mahomet, and retir'd to a Monastery in Magnesia, but scarce had he enter'd his Cloister before Uladislaus, thro' the Persuasion of Julian, the Pope's Legat, who had Instructions for that purpose, broke the Truce, and fent to all Parts of Christendom for Assistance. Among the rest he sollicited Scanderbeg, Prince of Epirus, who, liking the Proposition, promis'd to aid him in Person with Thirty Thoufand Men, yet wherein he was prevented by George, Despot of Servia, who, upon an old Grudge, stopp'd his Passage, and would not suffer him to proceed. In the mean time Uladislaus, prick'd torward by the Pope's Legat, as well as his own Fate, came and muster'd his Army at Nicopolis in Bulgaria, where he was greatly diffuaded from proceeding by Dracula, Wayvod of Valachia, who forefaw what would happen; but his Advice not prevailing the young King march'd towards Thrace, taking many Towns and Forts in his way. Amurath. L 2

rath, much wondering at this unexpected News, having himself perform'd every Tittle of what he had promis'd, left his Cloifter, and pass'd over into Europe with one Hundred Thousand Men. his landing he was join'd by divers other Forces his Bassa's had got together, which, when Uladistans came to know, he thought of retiring, but, being over-persuaded by some about him, he at length resolv'd to try the Fortune of the Field, tho' so much inferior to his Enemies. Accordingly joining Battel he at first got the better, which, when Amurath perceiv'd, he was about to have fled, but being hinder'd from fo doing by a common Soldier, who upbraided him with Cowardice, he turn'd and renew'd the Fight, yet at length being forc'd back again, he pluck'd the League he had made with the Christians out of his Bosom, and, holding it up towards Heaven, cry'd, Behold, thou crucify'd Christ, the League thy Christians have made with me, and which they have without Cause violated, therefore if thou art God, as they say thou ort, and we dream, revenge the great Injuries done both to thy Name and me; at which Words returning to the Engagement his Fanizaries over-power'd one Wing of the Christian Army, which King Uladiflans perceiving he broke into the midst of them, and was there valiantly fighting flain. Head being struck off by one Ferizes, an old 74 nizary, was immediately prefented to Amurath, at which the Christians were so discourag'd that they instantly fled. The Turks had bought this Victory fo dear, that they durst not venture on the Christian Camp for two Days together, for fear of an Ambuscade. Among the Prisoners was the Legat Julian, chief Promoter of this perjur'd Expedition. This Battel was fought near Varna, on the Tenth of November, in the Year 1444. return to Pope Engenius; he cruelly burnt a French Carmelite, one Thomas Rendon, for affirming, That

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That Rome was guilty of great Abominations, that the Church had need of a thorough Reformation, and that the Pope's Excommunication was not to be put in Competition with the Glory of Christ. Antoninus Anton. p. 3. makes mention of this Thomas in his History, and tit. 22. Baptista Mantuanus gives him an honourable Testi-Bapt. Mant. mony, stiling him Saint, Martyr, &c. This Popebeata, cap. Eugenius, as Platina relates, had been very incon-ult. frant throughout the whole course of his Life, and in the beginning of his Pontificat being guided by bad Counsel, disturb'd both Divine and Human Affairs. He dy'd, after he had been Pope Sixteen Years, in the Year 1446. This Pope, tho' he pre-1446. tended to annul the Council of Balle, yet afterwards declar'd it to have been legally call'd, revoking at the same time the Bulls he had issu'd out to dissolve Don John II. still continu'd to reign over Castile.

Felix V. is not reckon'd by the Papifts among the Felix V. Popes. He was chosen by the Council of Basle upon their deposing Eugenius IV. This Schism lasted Nine Years, during which Christendom was divided into three Factions, whereof one was for Eugenius, another for Felix, and a third stood Neuter, declaring neither for one nor the other. Those that were for Felix athrm'd the Council to be superior to the Pope, which nevertheless the others deny'd. Pope Felix accounted the Poor his Hounds, with which he hunted after the Glory of Heaven, but which the Cardinal Aquilegia took little Notice of, whilft he at the same time kept Hounds and Horles instead of the Poor. Upon Eugenius's Death those of his Faction elected Nicholas V. to succeed him, during whose Time and in the Year 1447. Felix relign'd, whereby the Schism ceas'd. By this Renunciation Nicholas remaining fole Pope, he, to Itop Felix's Mouth that he might let up no more Pretentions, made him Cardinal of St. Sabina, and his Legat in Germany and France. Felix dy'd two Years

1447.

1449. Years after his Renunciation, in the Year 1449. Don

John II. Still reigning over Castile.

Nicholas V. was made Pope upon the Death of NICHOLAS He had been Bishop, Cardinal and Eugenius. A Great Pope the same Year. He celebrated the great 74-Jubilee, bilee in the Year 1450. which Jubilees the Popes were always fond of keeping, by reason of the Gain they got by them. In this Jubilee there happen'd an odd Accident. It feems a great Croud of People going from the Vatican towards the City, they met by the way with Cardinal Bardo on a Mule, and as there was as great a Multitude coming as going they tumbled down the Cardinal with his Mule, upon whom fell divers others, and divers others upon them, 'till at last there were above Two Hundred stifled, and half as many drown'd in the River; for this happen'd on Adrian's Bridge, whence they were forc'd into the Tiber. You fee now what blind Zeal may do, when it is manag'd without Discretion or true Religion. How much better had it been for them to have been in their Houfes working to provide a necessary Subfishence for their Families? But S. P. Q. R. Stultus Populus Quarit Romam, will still be the Motto of the Roman State. This Pope Nicholas was very much given to Drinking. He approv'd of what Felix V. had done, and confirm'd all his Cardinals. He built the Vatican, was a great Favourer of Learning, and dy'd in the Year 1455. In his time the Turks took 1455.

the famous City of Constantinople.

CALIXTUS III.

Calixius III. an old decrepit Spaniard, Native of Valencia in Arragon, call'd before Alonso de Borgia, came next. He study'd in Lerida, a famous University in Spain, and was a very learned Canonist, yet becoming Pope he employ'd all his Study on a War with the Turks, to promote which he sent many Scare-crows (Friars) abroad to preach up his Banters and Indulgences, and caus'd divers Rusticks to be rack'd, for ridiculing these his Tricks and Fooleries.

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Fooleries. He moreover stirr'd up the Armenians and Persians against the Turks. He commanded that none should presume to appeal from the Pope to the Council, and more than all this he would have done had he but liv'd. He allow'd excessive Liberties to his Nephews, especially to Rodrigo de Borgia, whom he made his Chancellor, and who was afterwards Alexander VI. He dy'd of Age in the Year 1458. Don Henry IV. then reigning in Cassille. This Pope should seem to have been a Person of no great Reach, by the Verse that was made on him by a Cardinal at his Election,

1458.

Quam fatué Fatui Fatuum creavere Calixtum.

Pontan. de magnif.c.12.

Pius II. a Florentine, otherwise call'd Aneas Sil-Pius II vius, was Apostolick Notary in the Council of Baste. In his Orations and Epistles he speaks against the Authority of Eugenius, but being himself made Pope he quickly chang'd that Tone. Upon his coming to the Popedom he immediately fet upon making War with the Turks, yet which he did not do, fince he dy'd foon after. This Pope wrote two Books very well, concerning the Proceedings of the Council of Bafle, which, becoming Pope, he endeavour'd to conceal all he could; for then not caring to remember what was patt he employ'd all his Cunning, as a most ambitious Person, to raise and encrease his Papal Authority. Stella, the Venetian, writing of him, fays, He was never known to fear either Kings, Generals, or Tyrants. He took part with Don Ferdinand, Bastard-Son of Don Alphonso, whom by meer Force he made King of Naples, despoiling John, Son of Renate, at the same time, of that Kingdom. He excommunicated Sigismund, Duke of Austria, for chastifing his Cardinal, Nicholas Cusano, for his Thefts. He also did the same by Gregory of Hamburg, a learned Lawyer, and depriv'd Dietherus Enselburgius of the ArchArchbishoprick of Mentz, because, he said, he

1464.

thought ill of the Roman Church. He likewise depriv'd the Arch-Bishop of Beneventum of his Dignity, and cited George, King of Bohemia, to appear before him upon pain of losing his Kingdom. He moreover depos'd many Bishops for Mony given him by others, and celebrated a Council at Mantua, wherein he invalidated the Lex Pragmatica made in France, as pernicious to the Holy See. He was much given to Building, and rais'd the Village Corsiniano, the Place of his Nativity, into a City, calling it, after his own Name, Piencia; in like manner with his Predecessor Alexander V. who had call'd his Native Place Alessandria. Pope Pius dy'd in the Year 1464. Platina and Sabellicus write, he was wont to fay, That the Matrimony had been with great Reason forbidden the Priests, yet there was much greater to restore it to them; meaning, they had better marry than use unlawful Concupiscence, which he knew them prone to. He for the same Reason turn'd out divers cloi-

still continu'd to reign over Castile. PAUL II. Paul II. a Venetian, call'd before Peter Barbo,

hearing his Uncle Gabriel (Eugenius IV.) had obtain'd the Popedom, he quitted Merchandizing, in which he had been bred, and apply'd himself to Letters, tho' he profited but little, being of a dull Capacity, and therefore lov'd neither Letters nor Virtues. He went at length to Rome to his Uncle, by whom he was made Cardinal, and after-Profuse in wards became Pope. Platina says of him, he ex-Ornaments ceeded all his Predecessors in Pontifical Ornaments, especially in his Mitre, on which alone he consum'd immense Sums, sending to all Parts of the World for Diamonds, Saphires, Emeralds, Chrisolites, Pearls, and other precious Stones, with which having adorn'd himself, he, like another Aaron, set forth Coverent. to be worship'd and ador'd. He was very diligent

fter'd Nuns to take their Liberty. Don Henry IV.

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in scraping Gold together, for which purpose he fold all Benefices that came into his Hands. He commanded that none but Cardinals should presume to wear red Hats. He, in the first Year of his Pontificat, presented red Cloth to the Cardinals to cover their Horses and Mules with when they rode abroad. He maintain'd his Papal State by Arms. He did not at all like the Decrees and Acts of his Predecessor Pins. He was exceeding ambitious, Ambitions. and gave himself much to Pleasure, as Volateran relates. Stanislaus Ruthen fays of him, that reading certain Verses made against him and his Baflard-Daughter he exceedingly lamented, and complain'd to his Friends of the cruel Custom of Calibacy, in that he, who ought to be not only Prelate of the Church but an Example of Continence, faw his Daughter with great Shame in the Mouth of every body, who tho' she were most handsom, yet, he faid, it griev'd him to the Heart to think she should be a Bastard, when he knew that by the Law of God she might have been born in lawful Matrimony, had not this curfed Custom of Colibacy hinder'd it; so that they say he had a De-Design'd to fign to have restor'd Matrimony to the Ecclesia-restore Maflicks, had not his Death prevented him. Against trimony to this Cœlibacy fee what we have faid before in the Lives of Siricius, Gregory I. Nicholas I. and Pius II. This Paul II. promis'd himself long Life, but having eaten too much at a Supper he dy'd fuddenly, in the Year 1471. With this Pope Platina ends his Lives, from whom he receiv'd great Injuries. He depriv'd him of his Estate and Dignities, threw His Cruelty him into Prison, had him tormented, in which to Platina. Confinement he continu'd all the Time of Pope Paul, as the Abbot John Trithemius relates. Don Henry IV. still continu'd to reign over Castile. Sixtus IV. a Genoese, was on the Day of his Sixtus IV. Coronation in great Danger of his Life, for as he was carrying to the Church of St. John Lateran,

there arose so great a Tumult among the People against him, that they threw Stones at him. He was fo liberal that what he had promis'd to one he would be fure to give to another, or to as many as ask'd Profuse to him for it. But his excessive Profuseness appear'd his Relamost to his Relations, especially to his Nephew tions. Peter Ruenius, a Franciscan Friar, whom he made a Cardinal, tho' a Prodigal and filthy Liver. This Seraphical Minorite having wasted himself by Debaucheries, dy'd at the Age of Twenty Eight Years. Many make mention of this curfed Ne-Character phew of the Pope. John Ravisius Textor says, he of his Ne-spent Three Hundred Thousand Ducats in Two phew. nies. John Rivius, Baptista Mantuanus, and Bap-

Years, and that in nothing but Vanities and Villanies. John Rivius, Baptista Mantuanus, and Baptista Fulgosus relate many Examples of Profuseness in this Beast, for he would wear nothing but Cloth of Gold, nor lye in any thing else. Nay even the Basons he made use of for his filthy Necessities were of Plate, and he had his Mistress Teresa's Shoes Bapt. Mant. cover'd over with precious Stones. Baptista Man-

in Alphon. Lib. 4.

tuanus, in his Alphonso, introduces Pluto giving him a Welcome to Hell. Pope Sixtus also wasted much in Wars, to supply the Charge of which he was always inventing new Offices to fell. He founded a famous Bawdy-House in Rome, where were committed numberless enormous and infamous Sins. What a Pope, or rather what a Devil incarnate was this? Every Whore in Rome (which is even practis'd at this Day) was to pay him a Julio (Sixpence) every Week, which amounted then to Twenty Thousand Ducats a Year. But now that Rent is encreas'd, for they fay at this time it amounts to above Forty Thousand. Mantuan relates several other horrible Things of this Sixtus and his Nephew, Cardinal Peter. This Pope was, as I've said, a great Warriour, but generally on unjust Grounds. He made War unjustly on Vitellius Tiphernates, the Florentines, Venetians, the Archbishoprick

First Whoreshoprick of Colen, Don Ferdinand, King of Sicily and Duke of Calabria, and upon divers other Nations and Princes. He always infifted on having his Commands obey'd, and that even in Temporals, by crown'd Heads, which he would either depress or raife, conformable to the Dictates of his Ambition. He made the Swiffers to declare War against the Lombards, whom he had excommunicated. He The Jubireduc'd the Jubilee to Twenty Five Years, and lee further that thro' the Sollicitations of Kindred, who ex-reduc'd. pected Profit from it. He invented many Offices of Scriveners, Sollicitors, Apostolic Notaries, and the like, which were all to be fold to those that bid most. He anathematiz'd Lorenzo di Medicis, Duke of Florence, for hanging his Nephew Raphael, and besides brought great Afflictions on the Florentines on the same account. He was a great Defender of the Holy See. Volaterran relates a terrible Impiety of this Pope which was committed at his Command on the Elevation of the Hoft, but which we shall have occasion to speak of hereafter, when we come to treat of the Mass, and therefore will omit it here. Leander Trithemius relates, that in the Year TheRosary 1470. a certain Dominican, one Alano de Rupe, be-invented. ing warn'd by a pretended Vision, invented what the Papists call Our Lady's Rosary, which, laying aside the Gospel, he afterwards preach'd up. And to the end this Rosary might be the more esteem'd and worship'd by the ignorant Vulgar, one Faceb Espringer, a Provincial in Germany, cry'd it up to the Skies with false Miracles and Diabolical Illufions, infomuch that at length Sixtus IV. approv'd and confirm'd it, whereupon a Book was compil'd, whose Beginning had these Words; Upon a time Monstrous the ever-bleffed Virgin Mary entering the Cell of Ala-Impiety. no de Rupe, being lock'd, she took of the Hair of his Head and made a Ring, with which she espous'd the Father, and made him to kiss her and handle her Breasts, and, in a Word, grew in a short time as fa-

miliar with him as Women us'd to be with their Husbands. Who can have Patience to hear these monstrous Impieties? Most certain it is I have scarce Confidence to write them, and yet finding them Word for Word in the before-mention'd Book as I have related them, I have ventur'd upon them, and this to undeceive my Mother Spain, and all the World, in the Notorious Falfities and Blasphemous Asseverations of the Church of Rome. See now if the ignorant Papists have not great Reason to prize their Rosary, founded on false Illusions and Diabolical Miracles, and all thro' means of a lying Friar. But what Friar was he? Was he not Hufband to the Virgin Mary, preach'd up by the Provincial facob, and confirm'd by the Holy Father of Rome, Sixtus IV? Notwithstanding this Sixtus was what we have heard, yet have the Papists ever valu'd him, infomuch that many Years afterwards another Pope thought it for his Honour to assume his Name, but which he might very justly do, being not less a Brute than himself. Onuphrius Panvinus, an Augustin Friar and a great Flatterer of the Popes, relates, that when the Mother of this Sixtus IV. went big of him the dreamt that St. Francis and St. Anthony bestow'd on her said Son the Habit and Cord of their Order, whereupon fo foon as her Child was brought forth the gave him the Name of Francis. Panvinus goes on with this Lie; he fays, On a certain Day the Nurse washing the Child in a Bath he all of a fudden fainted, whereupon the immediately carry'd him half dead to his Mother. The Mother feeing her Son in that Condition, and calling to mind her former Dream, instantly made a Vow he should wear the Habit of St. Francis Six Months, which being expir'd fhe dress'd him in other Cloaths. But the Child had no fooner got his new Cloaths on than he began to faint anew, and foon became in a much worse Condition than before, whereupon the Mo-

ther reiterated her Vow, and the Child became well as before. The Mother perceiving this continu'd his Habit on, and when he came to be Nine Years old put him into a Monastery of that Order. Thus far Panvinus. Now upon what Foundation is the Popish Religion founded? Why. upon nothing but Dreams, Diabolical Illusions, false Miracles and Lies. God thro' his just Judgments first blinds these Men, and then suffers them to fall into a reprobate Sense, and fince they refuse to hearken to the Truths manifested in the Old and New Testament, of Necessity, as St. Paul Thes.2.11. fays, they must believe in Lies. The Cause of this Pope's Death was his hearing the Duke of Ferrara had struck up a Peace with the Venetians, contrary to his Pleasure, and without his Consent, which fo exceedingly incens'd him, that he dy'd within Five Days after, in the Year 1484. These Ver- 1484. fes were made on this Occasion;

Non poterit sevum Vis ulla extinguere Sixtum; Audito tantum Nomine Pacis obit.

No Human Force could raging Sixtus sway, Yet at the Name of Peace he dropt away.

This Pope was so abominable an Encourager of Vice, that he granted the Cardinal of St. Lucia the Practice of unnatural Lust for Three Months together, viz. in June, July and August. This Pope was wont to call all University Scholars Hereticks, tho' with what Reason I cannot imagine, unless it were out of his Aversion to Learning. In his Time Ferdinand and Isabella reign'd in Castile. To Sixtus IV. we owe the Tyranny of the In-Inquisition quisition, which he introduc'd into Spain, as we in Spain. shall hereafter relate when we come to speak of A-lexander VI.

Innocent VIII. a Genoese, call'd John Baptista INNOCENT VIII. Cibe before his Elevation. Becoming Pope he conspir'd with the Nobles of Sicily against their King, but, finding no Success, he clapp'd up a Peace with that Monarch, on Condition nevertheless that the Nobles should be pardon'd, but the Attendants King neither observ'd one nor the other. After of Idleness this the Pope gave himself up to Idleness and Pleafure, which are wont to be attended by Vanity, Pomp, Profuseness, Gluttony, Luxury, and the like Vices and Sins. He was of a handsom Make. like Paul II. and also like him had but a shallow Capacity, therefore he wholly neglected Learning. Without being marry'd he had Eight Sons, and as many Daughters, according to the following Verses of one Marcellus,

> Octo recens Pueros genuit, totidemque Puellas: Hunc meritò poteris dicere, Roma, Patrem. Spurcities, Gula, Avaritia, atque Ignavia deses; Hoc, Octave, jacent quo tegeris Tumulo.

Which may be thus English'd. He begot Eight Sons, with as many Daughters, and Rome might with good reason call him Father; but, O Innocent VIII. where-ever thou ly'st bury'd, Filthiness, Gluttony, Covetousness and Sloth will lye with thee. First pre- All these, both Sons and Daughters, he rais'd to fers his Ba- Riches and Honour without a Blush, being the flards open- first Pope that had dar'd so to do publickly without any previous Pretence of their being Nephews, Nieces, or the like; notwithstanding which Wicelins commends him for his Holy Life, Learning and Eloquence. He was extreamly given to Lucre, infomuch that when neither his Plenary Indulgences, Jubilee, nor War with the Turks could Invention fatisfie his craving, he thought of a new Inventito get Mo-on to get Mony, which was by pretending to have found, in a certain old Wall, the entire Ti-

tle of Fesus of Nazareth, King of the Jews, that was written in Hebrew, Greek and Latin, and fix'd over our Saviour's Head on the Cross; and together with this he pretended also to have found the Head of the Lance that pierc'd our Saviour Christ's Side. You may fee now what Avarice can prompt a Man to. This Pope was exceeding covetous, Exceeding and in his Time any Office in Rome might be had Covetous. for Mony. He condemn'd Eight Men, Six Women, and the Lord of the Country, as Hereticks. for afferting, That only those Successors of St. Peter were true Vicars of Christ, who had imitated him in his Poverty. This Pope Innocent dy'd in the Year 1492. Ferdinand and Isabella still continuing to reign in Spain. 'Tis faid this Pope would take a Cup too much, even in the midst of his greatest Affairs.

Alexander VI. a Spaniard, Native of Valencia, ALEXANwas fo abominable and shameless in his Life and DER VI. Conduct, that even his own Papifts do not stick to confess it. Panvinus, an Augustin Friar, tells many Villanous Stories of him in his Life, and yet not half fo many as he might have told. He fays, Ingratitude Alexander rise to this great Dignity thro' the Affi-to his Benestance of certain Cardinals, who, blinded by Ambiti-factors. on and Avarice, suffer'd themselves to be brib'd in his Favour; but he had no sooner got into the Chair than he began to slight his Benefactors, who now quickly perceiv'd what they were to expect from such a Pope: For as for the first and chiefest, Ascanio Sforza, he sold his Suffrage for great Gifts and Promises, but the Alexander was as good as his Word in making him Chancellor, yet did he not suffer him to enjoy long that Office. For the others, they severally underwent various Troubles and Calamities thro: his means. Some were driven into Exile by him, others Imprison'd, and some Murther'd. Not one escap'd his cruel Ingratitude, a just Reward for their Treachery. In these miserable Cardinals the Proverb

verb was verify'd, which fays, Tho' Princes love Treason they hate the Traytors. Marius, speaking of this Pope in his Eusebius, fays, Why should I relate the abominable and execrable Actions of Pope Gives his Alexander VI. He enter'd into a Compact with the Soul to the Devil to give himself, Soul and Body to him, in case Devil.

he could but arrive at the Popedom thro' his means. And when he found the Devil had been as good as his Word, he very piously consulted him upon all Occasions. Thus far Marins. This Pope in the Year 1500. granted a Jubilee, not only to those

countable Jubilee.

bilee.

An unac-that should come to Rome, but even to such as could not, or would not, but this on Condition that they paid down a certain Sum of Mony. Pope Beniface VIII. in the Year 1300. granted a Tubilee from a Hundred to a Hundred Years. Clement VI. in 1350. reduc'd it to Fifty, and Sixtus IV. in 1475. to 25. but no Body was to have the Benefit of any of these Jubilees but such as came personally to Rome. Yet this Pope grants it not only to fuch as did come, but also to fuch as did not, providing they would be contented to pay down a certain Sum. Now we are speaking of the Jubilee, it may not be improper to relate Ceremonies some of the chiefest Ceremonies observ'd at it.

at the Ju- You must know then, among many Churches there are at Rome, Seven are Principal ones, where Pardons are to be had. Every one of these Seven has at least one false Gate made up with Brick, and which is never open'd but in the Jubilee Year. The Pope goes to St. Peter's, the Principal Church, in an arm'd Chair carry'd by Four Men cloath'd in Red. When he comes to the Brick'd-up Gate he uses the Words of the Psalmist, in the Twenty Fourth Pfalm and Ninth Verse, viz. Attollite Portas vestras, &c. Lift up your Heads, O ye

Gates, &c. in faying which he gives one Stroke with a Golden Hammer, and the Wall immediately falls, whereupon all enter that have a Mind

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to have Benefit by the Jubilee, for it feems entering the Church by any other way would not have the same Effect. Now it must be underflood this Wall is so contriv'd that the least Blow shall bring it down, otherwise it may sometimes happen, that a difeas'd or aged Pope might not have Force sufficient to do the Deed. The Press of People is always fo great on this Occasion, that there never was a Jubilee without several suffocated and trod to Death, yet the Zeal and Superstition of the People is so extraordinary, especially of the Vulgar, that they will not leave the least part of those Holy Materials, that made up the Gate, behind, but carry all home to their respective Countries to lay up for Relicks. This Gate is call'd the Holy Gate. The Reward offer'd these Pilgrims may appear by what we have mention'd in the Life of Clement VI. who commanded the Angels of Paradise to carry to Heaven the Soul of that Pilgrim that should die in his Pilgrimage towards Rome to gain the Jubilee. But what has Levit. 25.9, this Jubilee to do with that instituted by the most &c. potent and great God. Moses indeed says, God instituted a Year of Jubilee from Fifty to Fifty Years, during which every Slave in Ifrael was to be free from Servitude, and Possessions that had been alien'd were to return to their first Owners; fo that the Year of Jubilee is a time of general Liberty to all the Sons of Israel, but that this 74 bilee of the Papilts is not so may appear to any one that has a Mind to enquire strictly into it. The Papists indeed endeavour to imitate the Fews in this Institution, as they do the Gentiles in divers other Ceremonies and Circumstances of their Devotion. But let us return to Alexander VI. who invented all the ways imaginable to drain Mony, and fet up a new Office of Notaries, whereof each was to give for his Place Seven Hundred and Fifty Ducats. He created Thirty Six Cardinals, M

of which Eighteen were Spaniards, and of them three his nearest Relations of the Name of Borgia. He was much given to Building, and rais'd a Theatre for Stage-Plays, where he would fit to hear Comedies and Farces acted for divers Hours together. Never had Gladiators, Players and Bawds more Liberty at Rome than in his Time. and never had the People in general less. During his Papacy Informers abounded every where, and the least Crime almost was punish'd with Death, all which the Satanical Father permitted, that he might enrich his Children with the Offenders Estates which he gave them; for, imitating strictly his Predecessor Innocent, he stuck at nothing to advance his Bastards. The youngest of his Sons he made a Prince in Sicily, the next, nam'd Cafar, a Cardinal, and the eldest he created Duke of Candia. This Duke was kill'd by his Brother Cefar. as he fat at Supper with his Mother Zanochia, and afterwards thrown into the Tiber. All this the Pope knew, yet took no notice of it, as having a greater love for Cafar, who was the worst of the three, than for both the others. After this Murther Cafar flighted his Cardinal's Cap, and apply'd himself wholly to Arms, wherein growing a Proficient, he took great Treasure with him, and went to France, where he marry'd that King's near Relation, and was thereupon made Duke Valentine. This Cafar, thro' means of the King of France, and his Father the Pope, came to do whatever he pleas'd in Italy. The Daughter of Pope Alexander, nam'd Lucretia, whom her Father, like an impious Man, had often known carnally, was marry'd three times. First to John Sforza, Duke of Epidaurus. Secondly to Don Lewis of Arragon, Bastard Son to the King Don Alphonso; her first Husband, the Duke, having repudiated her for Incontinence. And, thirdly, on the Death of Lewis the was marry'd to Don Alphonso, Duke of FerFerrara. By an Epitaph, which John Jovian Pontanus made on this lewd Woman, we may see how well Alexander kept to his Calibacy. The Epitaph runs thus,

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Hic jacet in Tumulo Lucretra Nomine, sed Re Thais, Alexandri Filia, Sponsa, Narus.

Pontanus,

Which is as much as to fay, Here lyes Lucretia, such only in Name, but in Deed Thais, Pope Alexander's both Daughter, Wife and Nurse. Also Jacobus Sanazarus, an excellent Poet of those Times, says of Pope Alexander;

Pollicitus Cælum Romanus, & Astra Sacerdos,
Per Scelera & Cades ad Styga pandit Iter.

Sanazartis,

Which means, that the Roman Pontiff, who promis'd Heav'n and Happiness to others, by Wickedness and Blood procur'd Hell to himself. Also the same Poet says in another Place;

O Fatum diri Numinis! Hic Pater eft.

Peiferd.

Which may be thus English'd: How, what, Lucretia, will Alexander VI. always lust after thee? O unparalellable Fate! That Alexander is thy Father. Also he says further,

Sextus Tarquinius, Sextus Nero, Sextus & Iste, Semper sub Sextis perdita Roma fuit.

Tarquin and Nero was a Sextus too, Sextus was ever born Rome to undo.

This Alexander VI. is faid to have fold the very Crosses, Altars, and even Christ himself; which having bought before he thought he might reafonably

fonably dispose of them the same way, whereby he Simony committed both Symony in buying, and Judaism and Ju- in felling. This Pope caus'd Zemes, Brother of daism. Bajazet II. to be first seiz'd in Rome, and then poison'd, tho' he had granted him his Protection, and this in Confideration of Twelve Thousand Ducats the Turk had fent him for that purpose. The Pope What a good Example was this to convert a Turk?

gives a bad This is that Pope who, to maintain himself in his Example. Tyranny, call'd in the same Turk against Francis I. of France, which was Example sufficient for Francis to stir up afterwards the same Sultan against the Emperor Charles V. This is that Prelate who

commanded both the Hands and Tongue of Anthony Mancinello, a learned Man, to be cut off, in that he had made an elegant Oration against his abominable Practices, filthy Life, and unparalellable Villanies. But God, who is ever just, rewarded him at length for all his Wickedness; for being at a Banquet, where he defign'd to poison divers Cardinals and Senators he had invited to Sup with him, the Person that fill'd the Wine, mistak-

Poifon'd. ing one Cup for another, gave the Pope the Poifon he had prepar'd for his Guests, whereby both Alexander, and fome few Cardinals that had pledg'd him out of the fame Cup, dy'd in the

Year 1503. in the Eleventh Year of his Papacy. In the Time of this Pope, in the Year 1499. that

Savonarola excellent Preacher, Jerom Savonarola, a learned his Life and Dominican Friar, of admirable Life and Doctrine, Doctrine. was burnt at Florence with some of his Compani-His Crime was, maintaining Communicating in both Kinds, reprimanding the ill Lives and careless Administration of the Pope, his Cardinals and other Clergy, denying the Supremacy of the Holy See, teaching that the Keys of Heaven had been

given not only to St. Peter, but the rest of the Church, affirming the Pope neither follow'd the Life nor Doctrine of Christ, but attributed more

to his Indulgences and Traditions than to our Saviour's Merits, and laftly averring and advising that his Holiness's Excommunications were not to be valu'd in Competition with God's Glory. the Place of Execution this good Man foretold feveral Things that should happen, viz. the Destruction of Florence and Rome, and the Restoration of the Church, all which we have feen come to pass. For this Reason Count Francis Picus Mirandula accounted Ferom a Saint, and therefore wrote in Defence of him against Pope Alexander. Marsilius, in a certain Epistle of his, and Philip Commines in his History of France fays he had a certain Prophetick Spirit. Also many other Learned Men have written in Vindication of his Innocence. In the Time of this Pope Alexander, and during the Reign of Ferdinand and Isabella, in the Year 1492 or thereabouts, Six remarkable Things happen'd to Six re-Spain. First, A Spanish Pope obtain'd the Pontisi-markable cat. Secondly, Granada was conquer'd. Third-happen to ly, The Indies were discover'd. Fourthly, The Spain. Inquisition was introduc'd in Spain. Fifthly, The Holy Brotherhood arose. And, Sixthly, The French Pox was first known in that Kingdom. This Pope Alexander being thus abominable, as we have feen, did neither Good to Spain nor any other Country, but rather much Evil. The taking of Granada on the contrary made Spain to flourish, by freeing it from continual Wars that had been there for many Years between the Christians and Moors, and by wholly extirpating the Mahometan Sect out of that Country. The Discovery of the Indies, if duly consider'd, will appear to have caus'd more Harm to the Souls of those that went thither than Good, Of this the Bishop of Casaos, a natural Spaniard, was an Eye-Witness, who wrote an Account of the Cruelties his Countrymen practis'd towards the poor Indians. But would to God they had taken as much Pains to teach and propagate the Holy Ca-M 3

tholick Faith contain'd in the Holy Scriptures, as they did to enrich themselves, by murdering and robbing those poor, naked, defenceless People, who had rational Souls as well as we, and for whom Christ dy'd as well as for us. These Indians, as

Aug. de Zar. Augustin de Zarate relates in his History of Peru,
Hist. de Peru complain'd to the Spaniards that they took their
Idols from them, and gave them others which were
as bad, viz. Crucifixes, Madonna's, &c. Also
the Spaniards took away their many Wives, telling
them the Law of God would permit them to have
but one, and yet kept them for themselves. But

John 4.23. they should have taught them to worship God in Spirit and Truth, and not by Idols and Images, which he has expresly forbidden in the Second Commandment, especially since they were People so much addicted to Idolatry. If therefore the Law of God permit but one Woman to a Man,

Gen. 2, 24. conformable to the primitive Institution of Matrimony, why do our Spaniards keep many Mistreffes and Whores? What manner of Doctrine is this?

If the Blind lead the Blind both must of necessity fall into the Ditch. I pray God to send them bet-

The Inqui-ter Teachers. The Inquisition was instituted by fition insti-King Ferdinand I. with good Intent, as some will tuted.

King Ferdinand I. with good Intent, as some will have it, before the War of Granada, in the Pontificat of Sixtus IV. but be it how it will it was most certainly put in Execution after that War, in the Time of Alexander VI. The Inquisition, I say, was instituted to teach the Christian Religion to the Jews and Moors, who having publickly conform'd to that Persuasion privately return'd to their old Customs. But now the Inquisition has almost nothing left to do among the Jews and Moors, it tyrannizes more and more every Day over the Faithful, Catholick and Orthodox Christians, who detesting Popish Idolatry and its vain Superstition acknowledge only one God, the Father, Son and Holy Ghost, to be ador'd in Spirit and Truth.

The way the Inquisition now-a-days has to reform those they think have err'd is by Affronts, Injuries, Whips, Sanbenito's, (Coats painted with Flames, &c.) Gallies, perpetual Prisons, and at length Fire, with which they burn those whom God has given the Grace to remain constant in the Confession of his Son Fesus Christ. Whoever has a mind to know more at large the fubtle Circumventions, Stratagems and Cruelties practis'd by the Lords Inquifitors towards the poor inoffensive Flock of Festis Christ, destin'd to the Fire and Faggot, must read the Book entitl'd The Spanish Inquisition. This Book has been translated both into French, English and Dutch, and which paints the Inquisition to to the Life that it proves it to be abominable from many Examples. It is to be observ'd that whoever enters the Inquisition, be it on what Account it will, must expect to come out affronted, and with the Loss of his Estate, tho' he were never fo innocent. The Inquisitors do not make it their Bufiness to instruct and reform, but rather to rob, despoil, ruin, and oftentimes murder the unhappy Christians that come under their Hands. Would to God it were but the Custom of Spain, in this Case as in others, to fend Residentiary Judges, learned and unprejudic'd Persons, to examine both the Inquisitors themselves and the pretended Cri-O what Discoveries would then be made! The Holy Brotherhood have already done and will continue to do great Good to Spain, by ridding the High-ways and Defarts of Thieves and Robbers, so that now a Man may fit quietly under his own Fig-tree, and at the Foot of his Vine. It is a common Saying in Spain that they have three Holy Sisters there, viz. the Holy Inquisition, the Holy Crusade, and the Holy Brotherhood, and befeeech God to take away one of them, which is, the Inquisition, that they may fecure the other two. By this Saying it appears what Opinion even the M 4

Spaniards have of the Inquisition, from which pray Account of God of his Mercy deliver us. The Pox, a Malady hitherto unknown in Europe, was brought into the Pox. Spain by those that return'd from their Expedition in the Indies, with which God, it feems, punish'd them for taking away other Mens Wives. Disease has since spread it self all over Europe, infomuch that no Country is free from it. Now one can hardly pass for a Gentleman unless one has had two or three Claps, as they call them, Other Nations call this Disease the French Pox, and the French term it Mal de Naples. This is that Disease with which God chastifes those that live in finful Calibacy, flighting that facred Ordinance, Matrimony, which the Creator ordain'd in Paradife, and Fesus

John 2. 11. Christ confirm'd, by performing his first Miracle at a Nuptial Feast in Cana of Galilee. Whoever has a mind to know more of this abominable Pope Alexander VI. the eternal Reproach of our Spain, must read Paulus Jovius. This Alexander dy'd of

Poison in the Year 1503. Ferdinand and Isabella still

continuing their Reign in Spain.

Pius III., Pius III. of Siena, Nephew to Pope Pius II. was elected after the following manner. Upon Pope Alexander VIth's Death, his Son Cafar Borgia, who had murther'd his Brother, &c. having leiz'd on his Father's Treasure and Jewels, posses'd himself of the Vatican, the Place where a new Pope was to be elected, with a Guard of Twelve Thousand Men, which he did to the end the Cardinals might be oblig'd to chuse whom he thought fit. But this was no sooner come to the Cardinals Ears than they met at another Place, call'd the Minerva; which Cefar understanding he fent his Soldiers thither to furround them. Immediately a Report was fpread abroad that the Cardinals were taken, and that nothing but Murthers were to be feen in every Street, which brought as great a Fear on the Citizens as if Hannibal was once more to enter Rome. NeverNevertheless at length Casar being prevail'd on by the Ambassadors of Spain and France to quit the City, he went out of it with his Soldiers, and then the Cardinals meeting in the Conclave elected, after a long Contention, Pins III. who no sooner became Pope than he conspir'd against the French, who were at that time in Possession of great Part of Italy. But this Project of his signify'd little, for he dy'd in Twenty Seven Days after, in the Year 1503.

Julius II. a Genoese, Nephew to Pope Sixtus IV. Julius II. having thro' his subtle and piercing Wit arriv'd at great Dignities, at length became Pope. He was Much ena Man much enclin'd to War, and tho' his Sacer-clin'd to dotal Function ought to have mortify'd that Incli-War.

nation, yet becoming absolute, as the Popes pretend to be, it did but excite him the more to put that pretended Power in Execution. In short, he had great Wars with the Venetians, the King of France, the Duke of Ferrara, the Bentivoglio's, and with other Princes. This Julius II. what with Excommunications and Arms depriv'd the Christian Princes of those Times of many Things they had undoubted Right to, and within the Seven Years his Wars lasted was the Cause of the Death of above Two Hundred Thousand Men, at which nevertheless he was nothing concern'd; imitating therein the barbarous Roman Emperor Nero, who having set the City of Rome on Fire rejoic'd while it burnt, according to the Verses of the late ingenious Lord

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Rochester,

So Nero once with Harp in Hand survey'd Poor flaming Rome, and as it burnt he play'd.

This Julius was the Cause of that obstinate and bloody Battel sought near Ravenna between the Spaniards and French, wherein even the Conquerors were ruin'd. This Pope perceiving himself not able

1512.

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able to do any thing with the King of France by Force, he excommunicated that Monarch, giving his Kingdom a Prey to fuch as should first seize it. Nevertheless King Lewis little valu'd his Censures, and therefore coin'd Mony with this Inscription, Perdam Babylonem, I will Destroy Babylon. By virtue of this Excommunication King Ferdinand of Navarre Spain, who conquer'd Granada, enter'd Navarre, conquer'd. and by Force of Arms subdu'd it, in the Year 1512. In the same Year, according to Friar Alphonso Venero, in his Enchiridion of the Times, Pascal, Bishop of Burgos, dy'd, who had ordain'd that no Vigils or Eves should be observ'd in any Churches within his Diocess, on Account of the many Crimes and great Sins committed at that time, which was also afterwards imitated throughout all Spain. This Pope Julius going one Day out of Rome with his Army, threw the Keys of St. Peter into the Tiber, faying, If the Keys of St. Peter will do me no good, I must try what I can do with the Sword of St. Paul; whereupon drawing his Sword out of its Scabbard, for you must understand like a true Champion he wore one, he march'd out his

> Inde, Manu strictum, Vagina diripit Ensem, Exclamansque truci Talia Voce refert: Hic Gladins Pauli Nos nunc defendet ab Hoste, Quandoquidem Clavis nil juvat ista Petri.

thor of the following Tetrastick,

The Pepe perceiving in men tot

Troops. This gave Occasion to several Poets of those Times to try their Wits, among whom, in my Opinion, none succeeded better than the Au-

Then from the Scabbard forth his Sword he drew, And from his Mouth these impious Accents flew: If Peter's Keys will not my Cause befriend Paul's Sword shall do't, and so my Doubts shall end.

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What Religion then could this Pope be of, who made so bold both with St. Paul and St. Peter? When Julius was made Pope he promis'd upon Oath he would call a Council within two Years, but that Time being elaps'd, with as much more, and no likelihood of a Council appearing, (for Councils are bitter Pills for Popes to Swallow, and that made Julius decline it) Nine Cardinals met at Milan, and, together with the Ambassadors of the Emperor Maximilian and the King of France, Lewis XII. refolv'd that Pifa should be the Place of a Council's meeting on the First of September, in the Year 1512. The Reasons they gave for this Proceeding were, that the Pope had falfify'd his Oath made to them upon his Elevation; that they had waited twice the Time he fet for performing it; and laftly, that they call'd this Council to accuse Julius of divers enormous Crimes. Their Defign indeed was to deprive him of the Papacy, which he had obtain'd thro' Ambition and Bribes; but when he came to hear what they had done he immediately iffu'd out a Proclamation, forbidding, under severe Penalties, all Persons of what Quality soever to go to Pisa, or obey the least Act of that Assembly, and at the fame time nam'd Rome for the meeting of a Council in the following Year, on the Ninth of April. There liv'd at that time in Padua an excellent Lawyer, one Philip Decision, who in a Book of his defended the Cause of these Cardinals against the Pope. The King of France also perceiving Julius had leagu'd with the Venetians against him, coven'd a Council at Tours, in which he propos'd the two following Questions: First, Whether it were lawful for the Pope to declare War against any Christian Prince, especially without Cause. And, Secondly, Whether fuch a Prince, in Defence of his Dominions, might not repel Force with Force, and shake off all Obedience to the Invader. It was answer'd, It was not lawful for the Pope to declare War againit gainst any one, especially a Christian Prince. And that it was lawful for fuch a Prince, in Defence of himself and his Dominions, to repel Force with Force, and to renounce all Obedience to fuch an Invader. Also they told his Most Christian Majesty, he ought to have Regard to the Constitutions of his Kingdom, and need not value the Cenfures and Excommunications of the Pope, if he should pronounce any. The King of France having this Answer sent to request the Holy Father that he would either content himself with Peace, or convene a General Council to examine into the Differences between them, but he would hearken neither to one nor the other. This Pope Julius was reported by some Authors to have been a great Sodomite, and among others they fay he committed that Act on two Noble Youths, whom Anne, Queen of France, had fent to Robert, Cardinal of Nantz, to be instructed. Also that he had the like Familiarity with a Noble German Youth, upon whose Account the following Verses were a proclamation, farbidding, under fevera Persbam

Venit in Italiam, spectabilis Indole rara, Germanus, rediit de Puero Mulier.

To Rome a German came of fair Aspect, But he return'd a Woman in effect.

nor heard, yet 'tis necessary the World should know what the Court of Rome is, that it may be no more deluded by it. Now altho' this Julius was thus wicked, as we have describ'd him, yet there have not wanted some who commended him for a right not wanted some who commended him for a right size. Pious, Wise, Prudent and Politick Pope. Wor be unto them (says Isaiah) that call Evil Good, and Good Evil; that put Darkness for Light, and Light for Darkness; that, in a word, put Sweet for Bitter,

But these are Stories that ought neither to be writ

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and Bitter for Sweet. This Pope dispens'd with our Henry VIII. for marrying his Brother Arthur's Wife, and fainted one Frances, a Roman Matron, for preserving her Chastity by melted Lard, &c. About this time one Ptolomy, a Cistertian of Luca, maintain'd in a Pulpit at Mantua, That our Saviour was not conceiv'd in the Virgin's Womb, but in a Place near her Heart of three Drops of Blood. Of these Times Maximilian, the Emperor, was wont to fay, Deus Aterne, nist vigilares, quam malé esset Mundo quem regimus Nos? Ego miser Venator, Ebriosus ille & Sceleratus Julius. O Eternal God, if thou didst not watch over us, how ill would it go with the World which we govern? I being a wretched Hunter, and Julius a drunken and wicked Pope. Pope Julius dy'd in the Year 1513. having held the Papacy Ten Years. In his Time dy'd likewise Queen Isabella, who was succeeded by her Daughter Joan, who marry'd Philip of Austria, Son to the Emperor Maximilian. On Pope Julius the following Verses were made;

1513.

Genoa cui Patrem, Genetricem Græcia, Partum Pontus & Unda dedit, num Bonus esse potest? Fallaces Ligures, mendax est Græcia, Ponto Nulla Fides, in Te hac singula, Jule, tenes.

He that from Greece and Genoa had his Blood, And on the Waves his Birth: Can he be good? The Genoese cheats, the Greeks Men Liars call, The Sea persidious is, yet Julius has them all.

Leo X. the Duke of Florence's Son, was natural-LEO X. ly of a quiet and gentle Disposition, but, suffering himself to be too much govern'd by cruel and factious Men, he occasion'd many Insolencies to be committed. He was much given to Idleness, Pleasure and Carnal Delights, whereby he had many Bastard Sons, all whom he preferr'd to be Dukes

Dukes and great Lords, and marry'd them to the prime Quality. This Lee at Thirteen was made Cardinal, a fine Age for a Pillar of the Church!

A great Cheat.

He was very ready at granting Indulgences, and much more at taking Mony for them to enrich his Family. In the Year 1515. he granted a Jubilee to Francis I. King of France, which also extended it felf to other Prince's Dominions. Concerning it the Commissioners preach'd, that whoever should give a certain Sum of Mony that had been tax'd, should have the Power to fetch what Soul out of Purgatory he pleas'd. They faid, God, according to his Promife made St. Peter in thefe Words, Whatever thou shalt bind on Earth shall be bound in Heaven, and whatever thou shalt loose on Earth shall be loos'd in Heaven, would do whatever they pleas'd to have him; but they faid, moreover, he must be sure to pay the utmost Farthing of the Tax, or he would lose the Benefit of it. But this apparent Cheat displeas'd many learned and good Men, and fo the Question came to be started concerning the Power and Authority of the Pope. This Question was a great Blow to Popery. A. mong others Martin Luther stiffly oppos'd these infolent Indulgences, preaching against them in Carranza Germany, according to Bartolomeo Carranza, the Luther Dominican, whose Words are these: In the Time writes a- of Leo X. a certain Herefiarch, nam'd Martin Lugainst the ther, appear'd in Germany, who first both preach'd and wrote against the Pope's Indulgences, afterwards against the Supremacy of the Church of Rome, and immediately after that against Coelibacy, and the

other Rites and Ceremonies of the ancient Church.

Herein our Adversary Carranza only tells what Luther did, but does not acquaint us what mov'd him to do it, which, if any one has a Mind to know, let him read the History of Sleidan. In this Cause one Ekius sided with the Pope, so that Luther and Ekins preach'd violently against each

other

lib. 4. p. 9.

Pope.

other for some time. At length their Disputes came to Pope Leo's Ears, who no fooner heard of them but he condemn'd Luther for a Heretick, which that Reformer hearing of, he appeal'd to the first General Council that should be call'd, Appeals to wherein he imitated the University of Paris, a General which a few Months before had, in like manner, Council. appeal'd from the faid Lee to fuch a Council. Hereupon Leo burnt Luther's Books at Rome, which no sooner came to Luther's Knowledge, but he did the like at Wirtemberg by the Papal Decretals, using these Words, As they have dealt by me, so Retaliates deal I by them. Who can but admire and wonder the Pope's at the uncommon Resolution and Daring of this Kindness. poor Mendicant Friar, who could presume to oppose so strongly --- whom? The Pope. But was not the Pope he that all the Potentates, Princes, Kings and Emperors of those Times prostrated themselves before, and ador'd? Yes; nevertheless, this mean obscure Man gave him such a Blow as he could never yet recover. But, to fay truth, it was not Luther, but God that did this, who made use of so low an Instrument to confound the towring Seat of Antichrist, as St. Paul says to the Corinthians: God hath chosen the weak Things of 1 Cor. 1.27 the World to confound the mighty. The Stanch of the Iniquities and Abominations of the Popes and their Clergy had reach'd even Heaven, and therefore God thought fit to humble them by this poor Instrument. God therefore give us his Grace, that, acknowledging so great a Benefit, we may gratefully serve him in Holiness and Righteousness all the Days of our Lives. God by these means has brought us out of Darkness into Light, and out of Captivity into Liberty. Luther, not content with this, coming to Wormes, where the Emperor Charles V. held his first Diet, he presented himfelf before him, and in Presence of all the many himself be-Papists that were about him, maintain'd and de-fore the fended Emperor.

fended his Doctrine, which having done he departed, the Emperor being more just to him than the Council of Constance had been to John Hus, and Ferom of Prague, who, tho' they had both had Pasports from the Emperor Sigismund, yet they were feiz'd, try'd, condemn'd and burnt. One thing I can't omit speaking of here, as denoting the unalterable Resolution in, and wonderful Courage of the great Reformer Luther. It feems when he had refolv'd to go to Wormes, a true Friend of his would have diffuaded him from that Journey, telling him, in case he went, he might reasonably expect no better Fate than his Books had had, which were burnt. To which he

His Refolu answer'd, That the he were affur'd that City had tion to de- as many Devils to oppose him as there were Tiles fend bis on the Houses, yet would be not neglect to go thither Doctrine. to defend his Faith before so solemn an Assembly as

was then met there, and shortly after he was as good as his Word. Pope Leo X. dy'd foon after, in the Year 1522. having first heard that the French had been entirely driven out of Italy by the Imperialists, and that thro' his Assistance, with which being greatly pleas'd he joyfully left the

World, tho' most think he was forc'd out of it The Pope by Poison. He was so great an Atheist that he neither believ'd there were either Rewards or Punishments after this Life. Sanazarus says it was not

> possible for him to receive the Sacraments, because he had fold them, and confequently no Body could receive them, as Panvinus further observes in his Life of Pius IV. Sanazarus's Verses upon this Occasion are worth observing. They are these,

Sacra sub extrema, si forté requiritis Hora, Cur Leo non poterat sumere? vendiderat.

Also Pope Leo's Atheism is plainly to be feen by the Answer he made Cardinal Bembo, upon his alledging

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ledging a Text of Scripture to him. All the World, fays he, is satisfy'd what Good that Fable of Christ has brought to us and our Society; by which Answer he clearly shew'd that he himself was Antichrift, nevertheless Spain still continues her Obedience to him, and holds him for Christ's Vicar. Paulus Jovius, writing the Life of this Pope, has, P. Jovius in among others, these Words. Pope Leo also under-vita Leon, went a bad Report, as if he had been a little too familiar with the Noble Youths of his Chamber, whom he often play'd with, and us'd an unscemly Exercise with them. Now it may be observ'd, this was not faid of him by his profess'd Enemy Luther, but his declar'd Friend and Countryman, Bishop Paulus Fovius. At this Pope's making Thirty Cardinals to strengthen his Designs, there arose so great a Tempest that it shook the Statue of Christ out of his Mother's Arms, and Peter's Keys out of his Hands, as in his Predeceffor's Days the like Tempest had beat down the Angel from the top of St. Angelo. At the Council of Lateran, held by this Pope to make void that of Pifa, he was term'd, by his Sycophants, The Lion of the Tribe of Judah, to whom all Power was given both in Heaven and Earth, and whom all Kings must adore. But as Marcellus, Machiavel, Guicciardine, Mantuan and Savonarola had partly discover'd the Popish Impostures in the Time of Alexander VI. so Philip Decius, Stapulensis, Budens, Mirandula and Erasmus, made way for Luther's Reformation in these Times. In the Time of this Lee the Emperor Charles V. reign'd in Spain.

Adrian VI. a Hollander, and Preceptor to the ABRIAN Emperor Charles, thro' whose means he came first VI. to be Bishop of Tortosa, aftewards Cardinal and Governor of Spain, in Conjunction with Cardinal Francis Ximenes, Arch-Bishop of Toledo, and at length, upon Leo's Death, was, thro' the same Interest, chosen Pope, tho' he was at that Time ab-

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1523.

fent in Spain. Upon his Elevation he promis'd the Princes, by Letters, that tho' the Court of Rome, had hitherto been the occasion of divers E. wils yet would he now furt reform that Court, to the end that as it had all along been the Promoter of Evil, it might now, on the contrary, be the chief Example of Good. But all this was but Words, for immediately on his Establishment on the Papal Throne he, like his Predecessors, fell to perfecuting Luther, Encolampadius, and other pious Ministers of the Gospel. This Pope did not change his Name; as all his Predecessors had done; and being not quite to bad a Man as the other Popes had been, most agree he was dispatch'd by Poison in the Year 1323, during whose time the Emperor Charles V. continu'd his Reign over Spain. This Pope was to peffer'd with Representations of Grievances, that in the Second Year of his Papacy he left the World, having order'd this Infeription on his Tomb. Adrianus Sextus bie fitas eft, qui nibil fibit infelicins quam quod imperares duxit. Here wes Adrian VI. sube counted in bis

eneatest Unhappiness that he had ever been Pope, CLEMENT Co Clement VII. or, as others fay, the VIII. or VII. VIII. IX. for wthe Reasons mention'd in the other Cleor IX. ment VII. was a Florentine, and Nephew, or, as foine will have it, Son to the late Leo X. Panels nus fays, he was son of Julian di Medicis, of an uncertain Mother, and by no means that Perfor's Wife. In his Time there were agreat Wars between the Spaniards and French, which the Pope formented: the to his great Damage Tand, Infamy, and this throthis batural Inconflancy; V for Sometimes he would be for the Spaniards, against the

Brenche and at locher times for the French against Three re-the Spaniardsw durthe Time of this Pope three great things happen'd to Spain. A First The taking markable Things hap of Francis 11 King of France, With devers of his pen to Nobility, at the Battel of Baviano Secondly, The Spain. 205 Sacking

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Sacking of Rome, us we shall presently show, in 1527. in which Year Philip II. was born. ... And, Thirdly, The Crowning of the Emperor Charles V. King of Spain, at Bologna, by the Hands of Pope Clement in 1530. In this fame, Year the Princes! of Germany presented the Emperor at a Diet held at Ausburg with their Confession of Faith, which confession thereupon got afterwards the Name of The Auf-of Aufburg Confession. Now by reason these Princes, when burg. they presented it, made a publick Protestation a- Rise of Progainst Popery, they have ever since had the Name testants. of Protestants. The Sacking of Rome by the Spamards, Italians and Germans, was fuch as that City never underwent before, which verify'd the Spanish Proverb, That what's ill got destroys both the Gain and the Gainer; for Rome had obtain'd all those Treasures it possess'd, not only by robbing thefel but many other Nations, therefore it was burliguit God flould fend among them and and Thieves, Robbers and Ruffiant, who neither spar d Men nor Women, Little nor Great, Secular nor Regular Clergy. These Robbers, if the Spanish Proverb be true, which fays, He that steals a Thief gets an Hundred Days of Pardon, got those Hundred Days of Forgiveness This Same Satanical Father, Pope Clements was taken in his own Castle of St. Angelo, where the Spaniards made a new Pan ur Nosten for him, and sang it under his Window tot a Serenade. The Pater Nofter was this, mation of his Sinconer, below'd his Nice Co-

Our Father Clement the Pope,

Mobile Pather Clement the Pope,

Mobile Pather Service A Sutyri
Mobile Pather Notes.

Mother Notes.

Mother Pather Notes.

His Son was the Emperor, whom he had deprived of the Dutthy of Milan, and his Mother the City of Rome, which he had all along imposed upon and deceived. Among others that wrote an Ac-

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liv'd in those Days, whose Book is entitled, A Dialogue concerning Matters that happen'd in Rome in the Year 1527. In it plainly appears what this Pope Clement was, and how justly both he and his whole Court were ill treated by our Spaniards. In the Time of this Pope a notable Passage happen'd at a Monastery of Auxerre in France, which, by the Grace of God, we will relate when we come to treat of the Mass, that being its proper

Guilty of Place. This Clement was guilty of great Vices, great Vices, being a Sorcerer, Homicide, Pander, Simoniac, Sodomite, perjur'd Villain, Ravisher of young Maidens, Necromancer, Sacrilegious Wretch, and the like. Adorn'd with these precious Stones he exercis'd the Papal Office, which was never to Preach the Gospel, but to Persecute those that did. This Clement, in like manner with all the other Popes,

mentions in his last Epistle to affect Preeminence; and a little farther, speaking of the same Person, he says, He did not only refuse to receive the Brethren, but hinder'd others from doing so, casting them out of the Church. The same does the Pope now a-days, as may appear from the Modern Practices of the Church of Rome. This Pope Clement went at last into France, and had an Interview with Francis I. at Marseilles, with whom he engag'd in a strict Friendship, and, for Consirmation of his Sincerity, bestow'd his Niece Catharine di Medicis in Marriage on Henry, Second Son of Francis. After the Pope's Return from

France he liv'd but a short time, dying in September soldowing, in the Year 1534. of Poisson mix'd with the Wax of a Flambeau, which not only poisson'd him, but divers of the Cardinals also with its Smoak. Upon him, on occasion of his lewd Life, these Verses were made;

Roma

Roma vale, vidi, satis est vidisse, revertar, Cum, Leno, aut Meretrix, Scurra, Cinadus ero.

Vile Rome Adien;
I did thee view,
But thee no more will see,
'Till Pimp, or Punk,
Or Lewd, or Drunk,
I do resolve to be.

The Emperor Charles still continu'd to reign over

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Paul III. a Roman, who, becoming Pope, try'd Paul III. all the ways imaginable to enrich his Baftards, of which he had many, and to deprefs and confound Luther. This Pope, under Pretence of reforming the Church, as he gave out, nam'd first Mantua for the meeting of a General Council, and afterwards Vicenza, but neither of those came to any thing. At length he nam'd Trent twice, and the Council of last time the Council began on the 13th of Decem-Trent. ber, 1545. and ended in the Year 1563. having lasted Eighteen Years, 'till the Time of Pins IV. This Council would have done little, had it not been for the Contest of the Emperor with Pope Paul, for we have already show'd the great Hatred the Popes had to General Councils. I should This Pope's never have done should I take upon me to relate horrible the many enormous and horrible Parricides, Thefts, Sorceries, Treacheries, Tyrannies, Incests, and unparalellable Whoredoms of this Pope. But to the end, O Spain, thou may'st at length open thy Eyes, I will shew thee, from several Examples, what this Idol is to whom thou pay'ft thy Devotion, as to a God on Earth. Pope Paul III, was a great Astrologer, Enchanter and Magician, and confequenly both lov'd and preferr'd all that were of the same Profession. Hereupon he profess'd great Friend-N 3

Friendship to Dionisius Servita, whom he made a Cardinal, co Gauridine a Porrugueze, and talling Cevins and Marcellus, all motable Necromencers. From these he desir'd to know the Fortune of his Baftards, in which they fatisfy dihim from their respective Horoscopes, and the Aspects and Houses of the Stars and Planets. He prostituted his Sister Julia Farnesia to the Spanish Pope; Alexander VI. that he might obtain the Cardinal's Cap) He poifon'd his own Mother and Sifter, and afterwards did the like by another Sifter of his, with whom he was suspected to have had unlawful Conversed offe committed Incest with his own Daughter Confeen III .wayting and poison'd her Husband Boffis Sforzia that he might the more freely enjoy her; but preffing on his Niece Laura Farnesia in the like nature, ther Hasband, Nicholas Quercen, taking him in the Act, gave him a Mark he carry'd to his Graves Being Legat at Ancona, under Pope Julius II: be

Marriage, to yield to his Luft, the verily thinking mortifies had to do not with the Legat but with one of his Gentlemen: But on Discovery of the Illusion fiel ran almostranad, yet brought him forth that Monster in Nature, Peter Aloysus, afterwards Duke of Purma and Placentia: Every one knows the detelfable Abominations this Person committed on the

being not able to endure any longer his Tyrannies and filthy Abominations rid him out of the way, in the

1548. Year 1548. This Peter was the Darling of his Father, infomuch that when he was told any of his wife Doings he would finile, faying, His Son Jure had not learned those things from him. This Pope Paul poison'd Fulgosus and Contarenus, two Cardinals, together with John Baptist Vergenius, a Polish Bishop, for pretending to make a Distinction between the Kingdom of Christ and Amichrist. Paul Vergerius, Bro-

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ther of the latter, and another Bishop, being involvid in the same pretended Crime had like to have shar'd in the Punishment, had he not escap'd into Germany, whence he warr'd against the Popewith his Pen. In the Time of this Pope the The Church Church suffer'd great Persecution by Fire and Sword persecuted. Cardinal Alexander Farnesius, and his Brother Octavins, Duke of Parma, both Sons of the late curfed Peter Aloyfus, going to make War in Germany, in the Year 1546, they threatned they would shed so much Blood of the Lutherans that their Horses should be able to swim in it. This Pope Paul en- Revenue joy'd the Rent of 40000 Curtefans that were at from his Time in Rome, which being Sixpence for each Whores, per Week, multiply by 52, and you'll find how much he received from them in a Year. This Pope excommunicated and anothematiz'd Henry VIII: King of England, and gave his Kingdom, Primo Occupature, to him that could first seize it. Nevertheless this magnanimous King valu'd little what he did, defending himself so valiantly that even those the Pope had stirr'd up against him were the first that ask'd Peace of him. In the beginning of A remarkthis Pope's Pontificat there happen'd a remarkable able Cheat. Cheat acted by the Franciscan Friars at Orleans, in the Year 1534. The Story runs thus. The Governor of that City's Lady happening to die J. L. L. in this Year she had order'd she would be bury'd very privately and without Pomp, which being comply'd with the was accordingly interr'd in the Church of St. Francis by her Father and Grandfather. The Friars knowing her to have been Wife to one that was very rich expected a great Sum of Mony for faying Maffes for her Soul, but wherein they were deceived, for after much Expectation her Husband sent them but fix Ducats. This offending them to a high Degree they immediately refolv'd to revenge themselves, and thereupon with Diabolical Arts suborn'd one of their Noviciats to

go to the Top of the Church, while they were faying Mass, and to make a great Noise there. This the Novicat doing, the Friars gave out it was a finful and stray'd Soul. Hereupon coming to exor-

Jesuits.

cife it, and demanding what it was? the Noviciat answer'd, in a doleful Tone, he was the Soul of the Governor's Wife that lately dy'd, and was condemn'd to Purgatory for ever. And being ask'd for what; he faid, for being a Lutheran, The Friars hearing this made great Exclamations, took their Sacrament out of the Church, thut up the Doors, and would no more fay Mass in that unhallow'd Tabernacle. The Noise of this spreading abroad all gave Credit to it but the Governor, who, fuspecting the Cheat, to be better satisfy'd cited the Friars to appear before the Chancery of Paris. Here the Cause being try'd before the Chancellor, Anthony Prat, upon a due Examination into the Matter it was found to be a Cheat, and the principal Actors therein, Father Coliman and Stephen de Arras, were condemn'd. But to what? why, only to do Penance; whereas fuch impious Rogues deferv'd a Thousand Deaths, and that not only for endeavouring to impose on Men but God him-The Punishment, it feems, was thus gentle, that they might not be thought to favour Luiberans, Rife of the In the time of this Pope sprang, from the lowest Pit of Hell, that new Sect who stile themselves of the Company of Jesus, or Jesuits, but whom we with greater Reason may term Jehustes. Their first Author, Inventer or Founder was Ignatius Loyola, whom his Followers, to fet the better Gloss on his Name, call'd St. Ignatius. This Founder of the Fesuits was Native of Guipuscoa in Spain, and being a very ignorant Fellow and good for nothing elfe lifted for a Soldier, and about the Year 1520 or 21. carry'd a Musket in the Castle of Pamplona, which was at that time befieg'd by the King of Naparre. Now it happen'd as the Besiegers fir'd CONT

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continually on the Castle, one of the Bullets coming against a Stone near which this Centinel stood, and breaking to pieces, wounded Ignatius after that manner that he fell down. Being carry'd off for dead he nevertheless escap'd with his Life, but lost the Use of his Limbs. Finding himself thus disabled for a Soldier he turn'd Enthusiast, and pretended Divine Revelation, yet withal being confcious of his great Ignorance he apply'd himself to Study, and when he had learnt a little Grammar came to Alcala de Henares to prosecute his Studies, where, the better to get the Reputation of a Holy Man, he always went barefoot. But this manner of Living occasioning him to be laugh'd at he left Alcala and went to Salamanca, where being likewife made a Jest of by the Students he took his way to Paris, where he had the good Fortune to to be reputed a Saint, upon which Ten fuch as himself join'd him. With these he went in-First known to Italy, where, in the Year 1537, and not before, the Jesuits came first to be known, but that not without much Contention and Opposition. At length it was permitted them to hear Confessions, thro' which means they came to great Reputation, but that chiefly among the Ignorant. These Ten Fesuits, with their Leader, obtain'd from Pope Paul, in the Year 1538. a Confirmation of their Sect, and were thereupon receiv'd under the Protection of the Holy See, yet that only Vive Vocis Oraculo, for as for a Diploma they were referr'd to Cardinal Guidiccion of Luca, who approv'd and confirm'd their Sect by Letters Patents and Bulls, dated at Tivoli the 10th of October, 1540. Hereby they got the Name and Title of The Company their Title. of Jesus, with Leave and Power to receive into their Society Seventy Persons only; notwithstanding which they afterwards, in 1543, obtain'd from the same Pope to admit as many as they pleas'd. In 1545. Pope Paul granted them divers Privileges

and Immunities which they appreheno enjoyout no little after two of these of elens, Peter Pabra and Antonio de Araoz, came anto Spain; 3 Soon after which Pope Revisition's and his Successor Fulia MIL began his Pontificat with confirming this Secto By the Convertation which Francis de Boris gias Duke of Gundia and Marquis of Lombay, had with the aforefaid Aranz, he took great Liking to this Sect wherein he was confirm'd by the Perfuse figns of his Dutchels, Leonora de Caftro, a Portu? guelou and great Friend to the Felining Hereupon he ovent with the faid Araox, ochief Provincial in Gaffilento Rome, whence returning to Spain he was profession Hefrit in the College of Ognate, As for Ignatius Layobs, he built a German College at Rome to instruct the Youth of that Nation sagainst the Doctrine called buther an, hand before his Death faw 16 Provincials and labove To Colleges of his Infti-Fally call de of old her Leguist were then and are still call de in Theatines. Leady and Spains Thedrines, cour without reason; for the Theatines had another Original as well as Manpercel Living They were certain Genrlemen and others who being movid by a Spirit of Devotion gave themselves up to Prayers, Hymns and the like, and at their Beginning were kall'd The Company of

Divine Love: Of this Company was John Peter Caraffal: Billion tof Chieric who being of Noble Blood was effected Head of this Religious Socie-

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and afterwards by Corruption Theatines. This was in the brimes of Chement VII. These Chiefines of made Theoretics of the Sacking of Rome, went with months of the Sacking of Rome, went alist made from the City to Offic, but here stiding certain Gallerithey fail defrom theme to Vanice. Now this was at the field of rome theme to Vanice. Now this was at the Companions roume to their City to go to the Holy Land of But, that e famines not carifig to make the Wars that were then

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on foot between the Turks and Kennsidus, they went to Rome, where the Romans thinking they were the Chierines or Theatines that had returned back they confounded thefe two Sects, thoi they were greatly differentile The Chief of the Thearines John Peter Caraffa, was afterwards Pope unden the Name of Paul IV. Of the Theatines there are but few Colleges or Monasteries, viz. at Venice, Rome Naples and Padua. The Festits are allocall charge nations in Arragon, from Ignatius their Founders and in Partugal, Apostles; but every where else they go by the Name of Fesuits, which Title they like wife have in the Bulls of the Popes Thele Holing its have mightily encreas'd in a little time obeing the Locusts which St. John speaks of in his Revel 9.1, lations, which he fays came out of the Bostombe Bec. Pit, and had a King over them who was an infernal Angel, whose Name in Hebrew was Abaddon and in Greek Apollyon, both Words signifying a Destroyer. Now who could this Abaddon be but the Pape, who destroys all? And who those Locusts but the Fessies, who burn and ravage wherever they come? These Jesuits thrust themselves into the Relaces of Kings and Princes prying into all their Secrets, and having founded their inmost Intentions fir them up to make War with Fire and Sword on all that are not of the fame Mind with them Honew where Force and Violence are not sufficient to do Mischief enough, they advise them to have Recourse to Treachery and Poison, for that no Prince on Monarch that does not as they would have him can be feeute on his Throne From the Time of their full Indication we have had Examples enough of their Willany, all Examples which are to be found in our Histories Elizabeth of their Queen of England, one of the best Princesses that Villanies. ever liv'd, had fufficient Experience of the Treachery of these Priests, whom they so often design'd to murther, yet were prevented by the great Mer-

D. O. M.

ey and Goodness of God, who always delivered her, for the Encrease of his Church and the Confusion of Antichrist. These Fesuits also plotted against the Life of Henry IV. of France, before they succeeded in their black Designs, for one of their Pupils, John Castel, a Woolen-Draper's Son. struck that Prince into the Mouth with a Knife. but thro' the Providence of God erring in his Intent he only wounded him in the Upper Lip and broke out a Tooth. The Parricide was immediately feiz'd, and being fentenc'd to die Justice was accordingly done upon him, the 29th of December, in the Year 1594. The House where this Fesuit was born was destroy'd, and in its Place a Marble Pillar erected, with the following Inscription in Gold Letters,

Audi, Viator, sive sis Extraneus,
Sive Incola Urbis cui Paris Nomen dedit:
Hic alta que sto Pyramis, Domus sui
Castella, sed quam diruendam funditus
Frequens Senatus Crimen ultus censuit.
Huc me redegit tandem Herilis Filius,
Malis Magistris usus, & Schola impia,
Sotericum, eheu, Nomen Usurpantibus.

Which is as much as to say, Hear, Traveller, be thou either a Stranger or an Inhabitant of this City, to which Paris gave a Name. In this Place where I an high Pyramid stand was the House of Castel, which the Senate unanimously, in Horror of his Crime, order'd to be demolish'd. To this pass my Master's Son has brought me, who suffer'd himself to be instigated by bad Masters and a wicked School, who, alas! impiously usurp the Name of their Saviour Jesus. Also in another Part of this Pillar was written

## D. O. M.

Pro salute Henrici IV. clementissimi ac fortissimi Regis, Quem nefandus Parricida perniciosissima Factionis Herest pestifero imbutus, que nuper abominandis Sceleribus Pietaeis Nomen obtendit, Unctos Domini, vivasque Majestatis ipsius Imagines occidere populariter docuit, dum confodere tentat, cœlesti Numine, Scelestam Manum inhibente, Cultrum in Labio superius delato, & Dentium Occursu fæliciter retuso, violare ansus est; which is in English, For the Prosperity of Henry IV. a most merciful and powerful Prince, whom a most execrable Parricide, bred up in the pestiferous Heresie of a most pernicious Sect, which lately pretending to the Name of Pious from its abominable Deeds, taught the People to kill the Lord's Anointed, attempted to deface the living Image of his Majesty, yet the Divine Power preventing the cursed Hand, made it to strike only into the upper Lip, and so was stopp'd from going farther by the Teeth.

Also in another place of the Pillar, Pulso praterea tota Gallia Hominum Genere nova & malesica Superstitionis qui Rempublicam turbant, quorum Instinctu piacularis Adolesens dirum Fascinus instituerat. Which is as much as to say, That whole Race of Men are banish'd out of France, who with their new and pestilent Superstition have for some time disturb'd the Republick, and thro' whose Instigation and Persuasion that unhappy Youth attempted this barbarous Act.

This Parliament likewise commanded the Priests Banish'd and Students of the College of Clermont, and all or France. there that went under the Name of Jesuits, to depart Paris within Three Days after the Publication of their Sentence, as also to quit the other Cities where they held any Colleges, and within Fisteen Days they were to go quite out of the

King-

fentment.

Kingdom, under a Penalty that wherefoever they should be found within the Gaid Dominions after that time, they should be treated as Criminals and Traytors, and wheir Goods and Estates be feiz'd. and employ'd to pious Ufes; and all this because they were look'd upon as Corrupters of Youth Diffusbers of the publick Quiet, and Enemies to their King and Country. Moreover all the King's Sanjects were commanded, that they should not fend any of their Children to any of these Colleges without the Realm to be any ways infructed by them under the Penalty aforefaid. Now, all this I have faid, I had from the express Words of the Sentance at felf. After this manner the 70-Coits were banish'd France for their Treasons and Their Re- Willanies These unquien Spirits nevertheless did not cease to profecute their ill Intentions for foon after they publish'd a Book wherein they rail'd butterly both at the King and his Parliament, and moreover approvid and canoniz'd the aforefaid Treyton, John Gastel, as also stirr'd up the People to rebel against all such Soveraigns as should not agree with what they taught. This their Thameless Impudence was the Cause, that the Same prus dent Parliament of Peris renew'd and confirmed

More Ex-their Sentence against them in the Year 1598. Don amples of Sebastian, King of Portugal, hearkening too much their Villato these Festives, lost both his Life and Kingdom.

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Twas they that put it into his Head to carry his Arms into Barbary, where he was waliantly light ing hain, and great part of his Nobility with him. These Jesuits were cause of the Disturbances that

happen'd in the Kingdom of Sweden, in the Year mand 1592 byhen Sigifmund de Vafa would needs bring a Shipload along with him, when he came into Sweden to be trown'd, but the Confequence was, the Surder funkithem in the Harbour of Stockholm, and deposid the King, clotting in his flead Charles IX. Duke of Sudermania, his Uncle. These Vermin

ferve

ferve only as Spies to difturb the publick Peace. fetting Prince against Prince, but what is yet works they do all under the specious Pretext of Religion. They pride themselves in the Title they have us furn d of the Company of Jelus, as if other Priells and Friers, with the rest of the Body of Christians were of the Company of the Devil, Already many of their own Papifts begin to be sensible of, and to know them, and confequently the Fran cifcans and Dominicans are always at Variance with them. J. I shall conclude this Account of the Jet Abominafuits with an abominable Lie, which that Order ble Lies. forg'd to support the Kingdom of Abaddan Er very Body knows the City of General has been particularly bles'd by God Almighty in these our latter Days, with the true Knowledge of the Holy Word With these Arms that City wag'd War against the Ignorance; Superstition and Idolary of the Church of Rome, and this with great Advan . 8 adol tage to the Kingdom of Christ, and Confusion to that of Antichrift For this reason the Anti-Chriflians, especially the Festits, bore great Harred to this City, and would have fain procur'd its rotal Ruin, and Destruction; but perceiving they gould not effect their. Aim by Force, God always protecting and defending it, they had recourse to infamous Lies to do the Office of Violence, for thet they invented fuch Untruths as only the Devil the Father of Lies, could have thought of They wrote Congratulatory Letters to each other, in that Geneval chief of the Heretical Cities had been teduc'd into the Bosom of the Mother Church, as Migation they call'd, it, as also that Theodore Beza, principal Minister of that City, who, by his learned Sert mons and Writings, had very much further'd the Kingdom of Christ for above Forty Years had apon his Death-Bed repented and return'd to the Catholick Church, and that during his Agonies he fent for the Senate and Ministers of Genevas 32 2 154 47.6

who coming to him, he exhorted them all to turn Catholicks, upon which he discours'd with that Earnestness and Zeal, that he converted them all before they left him, and they foon after brought over the whole City of Geneva to the Roman Catholick Persuasion. Nay, these Jesuits went on with their Lie, affirming, that a certain German Lantgrave, hearing this News, fent some of his Gentlemen to Geneva to know the Truth of it, who returning confirm'd the Truth of what he had heard. Also these Liars further affirm'd, that they had sent several of their Jesuits to dispute with the Ministers of the Elector of Brandenburg, and that they had so confounded and silenc'd them, that they had not a Word to fay. These most notorious Lies the learned Beza nevertheless liv'd to answer, and which were likewise disprov'd by the Ministers of Geneva, who at the same time

John 8. 44. painted the fesuits to the Life. The Devil, as our Saviour describes him, has been a Murderer from the beginning, and no Truth is to be found in him, for when ever he speaks he lies, being a Liar and the Father of Falshood. His Sons therefore, unless by Miracle, cannot forsake the Nature they de-

Jer. 13. 23. riv'd from their Parent. Can the Æthiopian change his Skin, or the Leopard his Spots? then may ye also do good that are so much accustom'd to E-vil, says Jeremiah. Now what these miserable Wretches, the Jesuits, have got by their lying is

Wretches, the Jesuits, have got by their lying is Forsaken only this, that those who had a good Opinion of by their them before have now chang'd their Minds, and emnPapists. being convinc'd of their apparent Falshood, and

knowing God has no need of Untruths to support his Holy Catholick Faith, take no further notice of them. They will undoubtedly by degrees lose their Credit among Wise Men, and those that truly fear God, so that at length they shall be obliged to return to the Bottomless Pit from whence

Pal. 5. 5. 6. they came, For God hates all that work Iniquity,

and will destroy all that utter Lies. The bloody and deceitful Man (such as are the Jesuits) the Lord will abhor. But now after this long Digression, which I hope the Reader will pardon, fince it fets forth the Jesuits in their true Colours, let us return to Pope Paul, who confirm'd these Monsters, and approv'd their Establishment. Pope Paul III. dy'd in the Year 1549. having enjoy'd the Pontificat Fifteen Years. The Emperor Charles V. still continu'd to

Reign over Spain.

Julius III. after great Contests among the Car- Julius III. dinals was chosen Pope, who seeing himself so advanc'd, pursuant to an ancient Custom, that a new Pope might give his Cardinal's Cap to whom he pleas'd, he gave it to a Sodomite Boy, whom he Creates a had had familiarity with during his Legatship in Boy Car-Bologna. The Cardinals being greatly displeas'd, dinal. one of them took the freedom to demand of his Holiness what he meant by such a Proceeding, and what he could fee in that Boy to confer on him fo high a Dignity. The Pope answer'd, And what could ye see in me to make me Pope? Fortune favours whom she pleases, and this Boy perhaps might have as much Merit as I. Hereupon the People of Rome call'd this Boy-Cardinal Ganimede, and the Pope Jupiter. This Julius was a great Blasphemer, and very filthy in his Expressions, but much Blasphemer more in his Actions. He was wont to make use of the same Oaths and Blasphemies as Desperado's, Bullies and Soldiers use, which I omit, as being so much against the Majesty of that good God, who so patiently bore with them from one that pretended to be his Vice-gerent, and call'd himself the Holy Father. O, what a Vicar of Christ was this! What a Vice-gerent! He was a great Lover of Hog's Flesh and Peacocks, both bad for the Gout, and for that reason forbid him by his Physicians; nevertheless he would have them, and one Day obferving Pork was not brought to his Table, he enquir'd

1549.

quir'd angrily for it. The Steward remember'd him the Physicians had forbid it, whereat this curfed Pope began to Curfe and Swear, faying he would have it, Al Dispetto di Dio, and forthwith commanded it to be fet before him. Another time being at Dinner a Peacock was brought in which he having not touch'd order'd to be fet up for Supper. Night being come, and he fet down to Table, because he did not see the cold Peacock, tho' he had feveral hot before him, he fell into such a Rage, Blaspheming, Cursing and Swearing, that there was no pacifying him. At length a Cardinal that supp'd with him took the Liberty to ask why his Holiness was in so great a Passion about so trifling a Matter. Do you call it a Trifle ? faid he, If God was pleas'd to be fo angry about an Apple, that he cast our first Parents out of Paradise for eating it, why may not I that am. his Vice-gerent resent this with-holding the cold Peacock, inasmuch as a Peacock will ever be esteem'd preferable to an Apple. If this be not prophaning the Scripture, I would fain know what is. John de la Casa, a Florentine, Arch-Bishop of Beneventum, and Deacon of the Apostolical Chamber, in

A Book in this Pope's Time printed a Book at Venice in De-Defence of fence of Sodomy, by whom Francis Spira was fe-Sodomy. duc'd to revolt, and dy'd desperately. Look if the Abominations of the Amorites are come to their height. Arife, arife, Lord, and judge thy Caufe, defend thy Church against these Invaders and Polluters. An abominable Sodomite was this Pope 7ulius, and no less abominable was his Nuncio in England. Open thy Eyes, O Spain. This Juli-

us dy'd in the Year 1555. the Emperor Charles ftill continuing his Reign. The Pontificat of this Pope was describ'd by one Walterius in the following Tetrastick;

\* Alluding

Roma quid est? quod te docuit praposterus Ordo; Quid docuit? jungas versa Elementa scies. Roma Amor est: Amor est? Qualis? praposterus: (Unde hac?

Roma Mares; noli dicere plura, scio.

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What's Rome? even that preposterous Order shows; What's that? What he that spells it backward knows. Backward 'tis Amor, Love; What Love? nay hold. Why, Male Love, and that odious to be told.

Also Beza plays thus on the three evacuating Bafons, which this Pope us'd to have in his beastly Surquedry;

I nunc Pontifices, Germania dira, negato Omnia clausa suo Jura tenere Sinu.

Go now, thou cursed Germany, and deny The Pope holds \* Jura, since he thus lets fly.

This Pope Julius caus'd the following Words to fignifies be stamp'd on his Mony,

be stamp'd on his Mony,

beth Laws and Broth.

Gens que non servient tibi, peribit.

The People that do not obey thee shall perish.

In this he shew'd himself another Nebuchadnezzar, Jer. 27. 8.

of whom these Words were spoken.

Marcellus II. a Florentine, who did not think Marcelfit to change his Name on his Elevation. Being Lus II.
but indifferently learned, he first undertook to be
a School-Master, and afterwards was, by Pope
Paul III. made Preceptor to his Nephew Alexander, who, at Twelve Years of Age, was advanc'd A Cardito the Degree of a Cardinal. What a Pillar of nal at
Twelve
the Church-must this needs be? Marcellus after rears old.

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that was, by little and little, mounted to the Cardinalate, and at length to the Popedom. He was one of the Three Cardinals that Paul III. fent to the Council of Trent. He put so great Confidence in him, that he order'd him to take care that nothing were utter'd in the faid Council any ways prejudicial to the Apostolick See, and that if any one should presume to vent any such thing, he should immediately have him cast out of the Marcellus's Council. Accordingly James Nachiantes, Bishop of

of Trent.

Actions at Clodia Fossa, having declar'd he could not approve the Council the Decree which enjoin'd bare Traditions to be receiv'd with the same pious Affection and Reverence as the Holy Gospel, Marcellus caus'd him to be expell'd the Council. Also a Dominican Friar, one William of Venice, affirming in the faid Council, that the Council of Constance had maintain'd a Supremacy over the Pope, this Marcellus fent for him; but tho' he feverely reprimanded him the Friar persisted in his Assertions, alledging it was plain that Council was above the Pope, fince they had depos'd him. Marcellus faid, that was not fo, fince Pope Gregory had voluntarily refign'd, which indeed was true, but we may read in his Life what had been the occasion of it. In short, this Friar too was by Marcellus's Order cast out of the Council. Peter Paul Vergerius, Bishop of Justinepolis, coming also towards this Council, Marcellus was against his being admitted, but the other two Cardinal-Legats, Polo and Monte, together with the Cardinals of Trent and Pacheco, were for admitting him, giving for reason, that the Council could not be counted free should they exclude a Bishop so famous in Germany. Nevertheless Marcellus, who was the third Legat, would not appear 'till he was out of the Council. Divers of the other Bishops understanding this Resolution of Marcellus, they agreed to write to the Pope about it, whereupon the Draft of a Letter being drawn

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drawn up by Jeronymo Vida, Bishop of Cremona, Marcellus advis'd them by no means to fend it, fince it would be a Proceeding of very bad Example, for Bishops united in a Council to write such a Letter to the Pope, as if they intended to give Laws to him, which might occasion them to be suspected of some ill Design. Vida, over-perfuaded by these Reasons, enclin'd the other Bishops not to send this Letter, which they with fome Difficulty consented to. Vergerius, on his Departure from the Council, desir'd to speak with Marcellus, which being granted he ask'd him, For what Reason he had been so violent against his being admitted into the Council, and whether he could object any Articles against him? Marcellus answer'd, his Reason was because he had heard he should say the Legends of St. George and St. Christopher were fabulous. Vergerius reply'd, 'Tis true, I did say so, and say so still, upon the Authority of Pope Paul III. who commanded those two Legends should be left out of the Breviary, giving this Reason in his Preface, because he thought they were not true. Marcellus, thus caught, made Answer, But those Men however ought not to be well thought of, who even in the least matter seem to agree with the Lutherans, therefore I say, Get you away from our Council. I have related all this to shew what Hope we are to put in any Council, where the Pope or his Cardinals prefide. If any one, out of more than ordinary Zeal for the Glory of God, presumes to speak, he is prefently filenc'd; and in case he will not hold his Tongue, then is he immediately thrown out of the Council. Confider then how a Council can be free, if every one of its Members are not permitted to speak their Minds. Marcellus before he was Pope, and fuch or worfe would in all probability have prov'd afterwards, had not God taken him out of the World before he had enjoy'd the Papacy quite Twenty Three Days.

Poison'd. Days. Some say he was poison'd. This Pope esteem'd the Lutherans worse than the Turks, and persuaded the Emperor Charles V. and King Ferdinand, rather to turn their Forces against them than those Insidels.

PAUL IV. Paul IV. a Neapolitan, call'd before his Elevation Peter Caraffa, was elected in the Year 1555. by a general Confent of the Cardinals, who thought thereby to pleafe the King of France. Before his becoming Pope, being at Venice, he out of Hypocrific or feign'd Sanctity approv'd the new Order, or rather Diforder, of the Jesuits, professing himfelf one of their Fraternity. This Order he nevertheless at length forsook, when on his Departure from Venice his Brethren the Priests and Friars, for the Jesuits are both, enquiring of him Whither he

of our Saviour Whither I go ye cannot come, meaning he was going to Rome to try if he could get to be Pope. This Person, before he obtain'd the Popedom, gave every one to understand he desir'd nothing more than a Reformation in the Church,

Writes a and accordingly wrote a Book on that Subject good Book which he dedicated to Pope Paul III. Whoever shall read this Book may fee he in a manner confirms the same Articles we object against the Papists, viz. That the Church is so miserably degenerate, that it seems rather the Church of the Devil than of Christ: That the Popes have all along Suffer'd themselves to be seduc'd by those that humour'd them in their Desires and Concupiscence: That thro' means of the ill Examples of the Cardinals and Bishops the Name of Christ came to be profan'd among the People: That the Power allow'd the Pope serv'd more to drain Mony than any thing else: That bad Men were almost every where ordain'd to the Priesthood: That nothing was to be seen more prevalent in the Church than Symony: That the Prelates of the Church were for the most part Ambitious and Cove-

tous:

tous: That within the Walls of Monasteries were committed divers enormous Sins: And lastly, that Rome was full of Whores and ill Women. Thefe and many other things are contain'd in this Book; but he speaks only of the ill Lives and Customs of these People, he does not treat of the false Doctrine that was taught in Rome, nor of the Idolatry or Superstition of the Roman Church. does he speak of the Tyranny of Fire and Faggot, wherewith those were persecuted that, according to the Scriptures, worship'd God only in Spirit and Truth. But after he became Pope how did he observe all those Rules he gave? Why, he did Acts conit like his Predecessors Benedict XIII. and Pius II. trary to it. or rather worfe, who during their being only Cardinals talk'd much of the Duty of a Pope, but after they had obtain'd the Pontificat minded nothing of the matter. This Pope Paul threw into Prison Cruel and many Augustin Friars, divers Bishops and a great unjust. Number of the faithful. And for what? Why, only for being conftant in the true Religion. He moreover had them tormented, and in a word did them all the Hurt he could. And all this not for being Adulterers, Inceftuous, Simoniac's or Blasphemers, but only for persevering in the Christian Religion. Leaving at length the Reformation to take care of it felf he employ'd his Thoughts wholly on a War with Philip II. King of Spain. This Proves a Paul being a Neapolitan, and on that account the Traitor. King's Subject, nevertheless prov'd a Traitor, by taking part with France against him. Panvinus, his great Flatterer in other Things, however confesses he did ill in this, by affifting the French and Snifses against his Soveraign Lord. He had long hated the very Name of a Spaniard, and therefore often wish'd the Neapolitans would rise against their King. Whilft he was Cardinal he would fain have perfuaded Pope Paul III. to make War on the Imperialists in Naples, telling him he could

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procure him many Friends in that Kingdom, but

1558.

that Pope was too wife to hearken to his Counfel. The Duke of Alva understanding what this Paul, after he became Pope, had concerted against King Philip for taking Naples, march'd with a great Army against Rome, but first fent a Letter to the Pope letting him know he had heard of his Defigns against his King, and therefore exhorted him earnestly to a Peace, otherwise told him he must expect nothing but Blood, for that the War was already declar'd. He also wrote to the College of Cardinals to the same effect. But when he saw he was like to meet with nothing but Put-offs both from them and the Pope he march'd into the Ecclefiastick Territories, and took many Towns, which he faid he would keep for the Church, or at least for another Pope. Paul nevertheless would not hearken to Peace, 'till fuch time as he had learnt that the French had been worsted at the Battel of St. Quintin, in the Year 1557. and that most of their Nobility had been taken, together with that Town. Then it was he began to hearken to some Terms, but which were granted him with much Difficulty. In the following Year, 1558. dy'd the Emperor Charles V. on the 17th of November; and also the same Year dy'd Mary, Queen of England, and Cardinal Pool. Mary was succeeded by that excellent Religious Princess Elizabeth, whereby many great Perfecutions, which the Church had for some time undergon in England, ceas'd. This Liberty, thro' the great Mercy of God, that Kingdom has enjoy'd ever fince, which is and has been the common Refuge and Asylum to all Stran-

Riches, fince it afforded so great Succour in the A Persecu-Day of Tribulation. In the Time of this Pope tion in Spain.

Spain. The Cities of Seville and Valladolid, This Persecution

gers persecuted on the Score of Religion, where-

fecution began in Seville about the end of the Year 1557. as we shall by and by show. The City of Description Seville is one of the most Civiliz'd, Populous, Rich, of Seville. Ancient, Fertile, and has the most sumptuous Ædifices of any in all Spain. Its being exceeding rich is easie to be seen by that great Treasure that comes to it every Year from the West Indies, and that from it alone the King receives yearly above a Million and half of Ducats, a Revenue that few Kings are able to raise from their whole Kingdoms. It is exceeding ancient, fince, if we believe Hiftory, Hercules built it before the Destruction of Troy. Its Fruitfulness appears from the Place call'd Axarafe, where are so many Olive Trees that their Oyl alone suffices to furnish not only all Spain, but divers other distant Regions. Its Fertility is also to be feen by the great Quantity of Corn that grows near Carmona and Xeres in its Neighbourhood, as also from the numberless Number of Vines. Orange Trees, Fig Trees, Granate Trees, &c. that are every where to be met with about it; nay where nothing is fown the Earth produces many useful and uncommon Necessaries of its own accord. fuch as Asparagus, wild Dates, &c. Its Pastures maintain great Plenty of Cattle, and abundance of Sheep, whose Wool is fent in great Quantities to Italy, England, Flanders, &c. This City the Father of all Mercies has not only enrich'd with Temporal but likewise with Spiritual Blessings, chusing it before the Foundation of the World (all which St. Paul fays of the City of Ephesus) for the chief Ephel 1.4. City of Spain, as may be manifested by a particular Instance of his Favour to it, contain'd in the following Relation. About Six Hundred Years a-The Hifton go and above there liv'd in Seville one Rodrigo de of Rodrigo Valer, Native of Lebrixa, which Place likewise de Valer, brought forth that learned Restorer of the Latin Tongue in Spain, Anthony de Lebrixa. This Valer spent his Youth not in virtuous and spiritual Exer-

Exercises, not in reading and meditating on the Holy Scriptures, but in vain and worldly Delights and Pastimes, as wealthy Youth is too commonly wont to do. He greatly delighted in fine Horses with splendid Trappings, wore one Suit to day and another to morrow, was much given to Gaming, Hunting, and other Recreations that Gentlemen ufually spend their Time in. In the midst of these vain Exercises and Pastimes God nevertheless touch'd his Heart, tho' it was not known how or by what means, and quickly chang'd him into a different Person from what he had been before, insomuch that he now abhorr'd, detefted and abominated those vain Delights more than he before had lov'd them. He apply'd himself with all the force of his Mind and Body to reading and meditating on the Holy Scriptures, wherein he was affifted by fome small smattering he had in the Latin Tongue, for even then as now the Tyranny of Antichrift had forbid the Bible in the Vulgar Tongue. Those that could not comprehend the Miracle which God had wrought in Valer, by this fudden and great Change, thought him mad and besides himself, such being commonly the Judgment which the Flesh passes on Spiritual and Divine Matters, according

preaching of the Cross to them that perish is Foolishness, but to us who are sav'd it is the Power of God.

21. Also the same Apostle says further, It pleas'd God by the Foolishness of Preaching to save them that 22. 24. believe. Likewise in another Place he says, The Natural Man receiveth not the Things of the Spirit of God, for that they are Foolishness unto him. Alakes 2. 13. so St. Luke relates, that many understanding not the sudden Alteration the Spirit of God had wrought

in the Apostles, said they were full of Wine. Whereas those that had spiritual Eyes saw it was neither Madness nor Drunkenness, but the Power of the most High that had wrought that Change. Valer

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being thus chang'd began to be greatly griev'd and to repent of his finful past Life, and consequently employ'd all his Time in Exercises of Piety, difcourfing and treating continually on the principal Points of the Christian Religion. He gave himself fo much to reading the Holy Scriptures that he had got great Part of them by heart, which he always apply'd properly in Conversation. He had every Day Disputes and Debates with the Priests and Friars of Seville, where he resided, whom he told to their very Teeth that they had been the Cause of great Corruptions, not only in the Ecclefiastick State but even in the Christian Republick, of which, he faid, there were little Hopes of Amendment. For this Reason he reproach'd them very. feverely, not only in private but in the most publick Places of that City. These Modern Pharisees feeing themselves thus treated, demanded of him how he came to have all that pretended Wisdom in Holy Things? How he durst presume to be so bold with the Priests and Clergy, who, as they faid, were the Pillars of the Church, whilft he was but a Secular Person, and had neither study'd nor employ'd himfelf in Virtue, but rather spent his Youth in Vanity and Wickedness? They demanded by what Authority he did all this? Who had fent him? What Signs and Tokens he could produce of his Miffion? All which or the like Questions the Old Pharisees put to Fesus Christ and his Apostles, when they could not defend their own Errors, nor bring good Reasons to stop the Mouths of those that told them the Truth. Obferve how these old Pharifees and these new are one and the same thing, alike Sons of Belial. To all these Demands Valer modestly and candidly anfwer'd, First, That he had arriv'd at that Knowledge and Wisdom by searching into the Holy Scriptures, and not by diving into their stinking Lakes of Tradition, but guided by God alone, who, St. Fohn John 7. 38. St. John fays, makes Rivers of living Water to flow from the Hearts of those that believe sincerely in Christ. Secondly, That God and the Cause he maintain'd, gave him that Boldness and Courage which they cenfur'd. Thirdly, That this Spirit of God was appropriated to no Conditions of Men. nay not even to the Clergy, especially fince they were so corrupt and degenerated as they now adays were. Fourthly, That this Spirit did not anciently disdain to descend on Secular Persons, ignorant Men, nay Fishermen, making of them Apostles, who show'd clearly the Blindness and Ignorance of the whole Synagogue, so learned in the Law; and by their Preaching brought many to the Knowledge of Truth and Salvation. Fifthly, As to his Mission, he said Christ had sent him, and that what he did was in his Name and by his Authority. And, Sixthly and laftly, he faid, That their asking a Sign of him was no more than the old Fews had ask'd of our Saviour before him. In a word, delivering himself thus couragiously and freely he was call'd before the Inquisitors, with whom he for a long while disputed concerning the true Church of Christ, its Marks and Tokens, the Justification of Man, and other principal Points of the Christian Religion, all which Valer had attain'd to the Knowledge of by no visible human Affistance, and therefore it must of Necessity be by Divine Revelation. The Inquifitors, taking him to be mad, fent him away, but first confiscated all his Estate. A good Method to bring a Man to his Senses! Valer nevertheless persisted to prosecute that good Work he had begun, whereupon some Years afterwards he was call'd up again before the Inquisitors, who did not think fit to burn him by reafon of his pretended Madness, yet made him to recant, tho' not in publick, but between the two Choirs of the great Church. Tho' they handled him thus gently, they nevertheless condemn'd him

to wear always the Sanbenito, (a kind of Surplice painted with Flames, Devils, &c.) and clapp'd him up in a loathfom Dungeon. From this Dungeon they had him brought every Sunday to hear Mass and a Sermon in the Church of San Salvador. Being there he would often rife and contradict the Preacher whenever he preach'd false Doctrine, wherein nevertheless the Inquisitors, being not so bad as they are now, would frequently excuse him, as looking on him to be mad. Valer notwithstanding prided himself in being an old Christian, and neither of the Race of the Jews nor Moors. At length the Inquisitors remov'd him from his Prison at Seville, and sent him to the Monastery of our Lady of Barrameda at St. Lucar, where he dy'd at the Age of Fifty Years. By means of the Preaching of this Valer many came to the Knowledge of the true Faith, among whom was that learned and good Divine Egidius, a Canon and Preacher in the great Church at Seville, who did fo much good in that City by his Exemplary Life and Doctrine. I have been the longer in relating this History of Valer, inafmuch as he was the first that openly and with great Constancy discover'd the Darkness of the Religion of those Times. After this Persecution of Rodrigo de Valer many others were likewise persecuted at Seville, of whom fome escap'd, whereof one was Doctor John Perez, who, coming to Geneva, printed the Holy Bible there with other Books, in Spanish. Of those that remain'd behind some persever'd and were burnt, but others, out of too great Dread of the Inquisitors, deny'd the Faith, and what is yet worse, turn'd afterwards Persecutors of the true Believers. Among these the chief were Doctor Harman Rodriguez, and Don Garci-Arias, commonly call'd Maestro Blanco (the white Master.) Of this Blanco, nevertheless, God at length had Mercy, and from a Wolf made him a Lamb, and so he underwent

the Flames with great Chearfulness. This Blanco, after his Re-Conversion, told the Inquisitors freely on his Examination, That it was better to be Driver to a Company of Asses, than to sit Judge of Matters of Faith one has no Knowledge of. In the Year 1555. Seventy Persons, both Men and Women, went out of Seville, and came and refided at Geneva on account of their Faith. Also in 1557. there happen'd things in Seville worthy of perpetual Memory. It feems in the Monastery of St. Ifidore, one of the richest and most famous of that City, the true Religion had so prevailed, that Twelve of the principal Friars, not being able to stay longer with a fafe Conscience, forsook the Convent, and altho' they had wander'd different ways, at length came all to Geneva. Not one of these but had undergone divers Perils and Dangers, vet from all which God deliver'd them by the fole Power of his Arm. Those that remain'd behind, for it must be understood they had all entertain'd a Knowledge of the true Religion, tho' they had not like Opportunities to escape, were persecuted and treated after a cruel manner. Being torn out of their Monastery they were tormented, affronted, and many of them burnt, infomuch that for many Years there was hardly any Act of Inquisition in Seville, wherein some of that Convent did not fuffer. Among those of this Monastery that escap'd to Geneva, were the Prior, Vicar and Procurator of St. Isidore, and together with them the Prior of the Vally of Elija of the same Order. Also God by his infinite Power, not only deliver'd these Twelve from the Wolves and Tigres of the Inquisition before the Persecution at Seville began, but likewise afterwards in the time of that Perfecution freed Six or Seven more that belong'd to the said Monastery, notwithstanding all the Aits and Cunning of their Enemies to find them out. For whomfoever God has a Mind to fave, shall a-

ny one pretend to destroy him? Also in the same Year there happen'd another remarkable Paffage at Seville, which was this. A certain Person, nam'd Cause and Julian Hernandez, professing great Zeal for the Rife of the Glory of God, had found means to get from Ge- at Seville. neva divers Barrels of those Spanish Books which John Perez had printed, which, as they discover'd and taught the true Doctrine, had been feverely prohibited by the Inquifitors. But Julian, tho' he fucceeded in his Defign, and divided the Books among the Faithful, yet could not do it fo fecretly, but that it came to the Inquisitors Ears. thro' means of a timerous Brother and a Hypocrite, who had both betray'd him. Upon this Julian and a world of others were feiz'd, infomuch that their whole Number amounted to above Eight Hundred, which the Goals not being able to contain, they were imprison'd in divers private Houses. Among these now taken, and those that were seiz'd afterwards, were many Excellent and Learned Men, fuch as Doctor Constantine, Maestro Blanco, the Licenciate Christopher de Losada, a Physician and Minister of the secret Church at Seville, Christopher de Arellano, a Friar of the Monastery of St. Ifidore, esteem'd a learned Man even by the Inquisitors themselves, Feronimo Caro, a Dominican Friar, Olmedo, another learned Man, and lastly the Curate Zafra. There were also among these many rich Persons of Quality, two of which were, that truly renown'd Lord for Piety and Goodness, Don John Ponce de Leon, Brother to the Count of Baylen, and Cosen to the Duke of Arcos, and Donna Fohanna, Wife to the Lord of Higuera, whom, tho' newly brought to Bed, the Inquisitors forc'd out of her House, and had her put to the Rack, call'd Burro, (a He Ass) in the Castle of Triana, of which she soon after dy'd. They were so cruel Cruelty. that they made the Executioners twist the Cords so hard, that they penetrated even to the Bones

of her Arms, Legs and Thighs, after which inexpressible Torment they had her again carry'd to Prison, bleeding abundantly at the Mouth and Nose, for that her very Entrails were burst. A. bout Eight Days after this cruel Torture she dy'd. having had only one Companion in her Mifery, her Maid, who had been ferv'd in like manner some few Days before. O inhuman Inquisitors, more cruel than the fiercest Beasts! how long will the Lord fuffer your merciles Inhumanities? O Spaniards! you that love your Wives fo well, and keep so strict a Guard over them, how long will ye permit these Elders to glut their salacious Eyes with your Susanna's Nudities, and afterwards to torment them, tho' perhaps they had first ravish'd them? O if it were but known what passes daily in this House of the Devil, the Inquisition! There was a certain Inquisitor said once jokingly of his Companion, That he was not contented with basting the Flesh, but must afterwards eat it, meaning a handsom young Wench, seiz'd for a Fewess, whom he had first wipp'd, then lain with, and then burnt. By this Sample you may guess at the rest of the Inquisitors Practices towards their young Prisoners of both Sexes. Of the before-mention'd great Number of Persons that had been seiz'd on account of the Books, some were burnt, some otherwise made away with, but very few spar'd. They us'd to burn them by Twenties and Thirties. As for those that escap'd they did not long out-live their Torments. The House of Isabel de Vaena, where the Faithful us'd to meet to hear the Word of God, was pluck'd down, and its Foundation fown with Salt, a Marble Pillar being fet up in the middle to transmit to perpetual Memory, that there the Faithful Christians, whom they term'd Lutheran Hereticks, were wont to assemble. At last the Licentiate Losada, Minister of the Word of God, resign'd his Breath at the Stake, and afterwards

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terwards divers that had been for some time dead and bury'd were, by Command of the Inquisitors, dug up and burnt. Among these were Doctor Vargas, Doctor Egidins, and Doctor Constantine. Doctor Egidins had been Five Years confin'd in the Castle Triana, and other Places; and as for Doctor Constantine, tho' he dy'd meerly of ill Treatment, yet the Inquisitors gave out he had made away with himself, which they did to the end the blind Vulgar, who neither knew nor believ'd but what they would have them, might the more abhor the Reform'd Religion, and those that preach'd it. This Truth I rely upon, by reason I had it from one that affisted Doctor Constantine at his last Hour. This Doctor Constantine was by all allow'd one of the most Eloquent and Learned Men our Spain ever bred, having been Confessor and Chaplain to the Emperor and King of Spain, Charles V. thro' whose means he might, if he had so pleas'd, have arriv'd at great Dignities and Honours, but he flighted all for the fake of the true Religion, and fo coming to Seville was feiz'd by the Inquisition, dy'd, and was afterwards burnt, as you have already heard. About this time, or a little after, began the great Persecution at Valladolid, where Persecution Doctor Cazalla, his Mother, Brothers and Sifters, at Valladotogether with one Don Carlos, a Man of Quality, and feveral more were condemn'd and burnt on account of their Faith. Also the Son of the Marquess of Posa, and others were very ill treated, and. the House where he and his Company were wont to meet to ferve God pull'd down and fown with Salt, in like manner as that of Isabel de Vaena had been. The Vulgar were taught to believe, that in these Houses, after the Sermon was ended, the People there met were wont to put out the Candles, and lye promiscuously together. But this Lie was not new, Satan had invented it many Years before to defame the Gospel, and those that profes'd

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it, as may be feen by the Apologies of the Fathers of the Church that liv'd in those Days. Those very things we are now accus'd of the ancient Christians were calumniated with, as Tertullian The Christi- and others have testify'd. About the Year of ans accus'd Christ 65. the barbarous Emperor Nero having fet of divers Fire to the City of Rome, laid it on the Christiwrongfully, ans, and confequently rais'd a grievous Perfecution against them. Also in 170. the Gentiles forc'd, by Torments, the Servants of the Christians to accuse their Masters of divers Abominations, and especially that they eat their own Children. Celsus, a Pagan Philosopher, accus'd them of being disloyal, and Traytors, and faid they had taken their Religion from the Barbarians and Jews, but herein Origen defended them in his Book against Celsus. In the Time of St. Austin there were great Calamities and Wars, all which Symachus, Governor of Rome, and an Orator, with divers others, imputed to the Christians, affirming, whilst the Roman Empire continu'd to worship its own Gods it had De Civ. Dei prosper'd. This Calumny nevertheless St. Austin Cap. 7. 18. answer'd in his Book de Civitate Dei. In the Time of the glorious Martyr, St. Cyprian, which was many Years before that of St. Austin, there

& cap. 44.

was a Pro-Conful in Africa, call'd Demetrian, a great Enemy to the Christians, who, in like manner with others, affirm'd in Writing, that all the Wars, Famine and Pestilence, that the Word had been for some Years afflicted with, were to be imputed to the Christians, who refus'd to worship the (Heathen) Gods. St. Cyprian wrote against this Pro-Conful, and show'd that the Pagans, and not the Christians, had been the Cause of these Calamities, in that they oppos'd worshipping the true God, and perfecuted the Christians for their Faith; demonstrating the Impotence of their Gods, who could not defend themselves. All this is verify'd in our Times, and for the same reason are we now a-days calum-

calumniated and persecuted; but as our Fore-fathers defended their Doctrine against the Gentiles, so do we against the Anti-Christians. We say God has fent Calamities, Famine and Pestilence in our Days, meerly because the Papists have prophan'd the Divine Worship, and preferr'd the Creature to the Creator. They do not adore God in Spirit and Truth, as he has commanded, but conformable to the Doctrines and Ordinations of Men: They do not worship one only God, but likewise Saints, Images and Pictures. Now let them not tell me they do not worship Images but what they represent, fince I have the Second Nicene Council on my fide, where it is expresly commanded to give the same Adoration to Images as to the Persons they represent. Also our Adversaries, when they are under any Affliction, invoke the Saints in Paradife, without having any Command or Example in the Holy Scriptures for fo doing. Likewise tho' there be but one Mediator and Intercessor between Man and God, which is Jesus Christ, yet they not being contented with that fole Intercellion have recourse to other Mediators, each taking one to himfelf. Moreover, tho' we are forbid to add to, or take from the Law of God, yet have they prefumptuously abolish'd the Second Commandment, and made two of the Tenth. Also we do not read in the Holy Scriptures that our Lord instituted any more than Two Sacraments, yet have they made Seven. Lastly, they say neither the Pope, the Council, nor the Inquisition can err, and thence it is they give as much or more Credit to the Decrees and Constitutions of the Popes, Councils and Inquisitors, as they do to the Word of God it felf. Ignorance, Superstition and Idolatry are very common in the Church of Rome, but the greatest of all their Wickednesses is, that they persecute with Fire and Sword all true Believers that walk according to the Word of God, and who neither P 2 pre-

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presume to add to or diminish his Divine Law. When therefore our Adversaries say 'tis we have confounded the World with our new Doctrine, we kings 18. should answer as the inspir'd Elijah did Ahab. Art thou, said Ahab to him, he that troubleth Israel?

To which Elijah reply'd, I have not troubled Israel, but thou and thy Father's House, that ye have forsaken the Commandments the Lord, and follow'd Baal. God therefore, for his Son Christ's sake, open the Eyes of these miserable Creatures, the Papists, that they may walk according to his Word, and no longer, like Pharaoh. fuffer their Hearts to be harden'd. Now, leaving these ancient and facred Histories, let us come to fee what has been done in our Days, and particularly in Spain. God, thro' his just Judgments, has heavily afflicted this Nation of ours during the space of Forty Years, with Wars, Famine, Pestilence, and other Calamities, which began quickly after the grievous Perfecution of the Faithful in Seville. That Perfecution foon foread over all Spain, affecting even the Nobles and learned Men. the Priests of Baal affirming in their Writings and Pulpits, that all the Calamities they underwent ought to be imputed to the Heretick Lutherans, which the Vulgar eafily believ'd, as not daring to believe any thing but what these Baalamites taught them. For Confirmation of this I will relate

He says, in the Year 1561. on Sunday the 21st of September, two Hours before Day there happen'd a terrible and raging Fire in the Costanilla of Valladolid, which in the space of Thirty Hours destroy'd above 400 of the richest and chiefest Houses in that famous City. This Fire was so masterless, that it not only burnt in a Line, but even a-cross Streets, and caught divers Houses that stood by themselves. Much Riches were lost in the Flames, which brought the City under great Tribulation.

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No body could tell how this Fire began, and yet every body confidently laid it on the Lutherans. Nay further this Author fays, that every Year on St. Matthew's Day, on which this Fire began, there is a folemn Procession, which goes to ask of God, through the Mediation of his faid Holy Apostle, that for the future the like Calamity and Tribulation may not happen. Thus far Doctor Illescas. Upon the like Occasion I will relate another Story which I had out of Fox's Martyrs, and which I have heard confirm'd by Doctor Bourn, who in the Reign of Queen Mary of England was Bishop of Bath and Wells. The Story is this. In the Reign Imaginary of Henry VIII. one Malary, a Mafter of Arts in Fire impu-Cambridge, was sentenc'd to do publick Penance in St. Mary's Church in Oxford, for adhering to the Gospel of Fesus Christ. His Penance was, that he should publickly renounce, and afterwards carry at his Breech a Faggot, as an Example to all the Students of that University: And to the end this Recantation might be the more folemn, Doctor Smith, the Divinity-Professor, preach'd, whose Discourse ran chiefly on the Sacrament of the Altar. This Doctor, to gain the greater Credit to what he faid, caus'd the confecrated Wafer to be fet up in the Pulpit by him, upon the Report of which great Multitudes, both Students and Citizens, ran from all parts to hear him. But scarce had he got half thro' his Sermon before there was of a fudden heard a Noise in the Church of Fire, Fire, the Cause of which was that as one came along he faw a Chimney on Fire, which, according to the Custom of England, was us'd to occasion such an Outcry. When those that were, nearest the Church heard the Cry of Fire they immediately cry'd fo too, and so from one to another it came at last to the Doctors and better fort. The Preacher hearing Fire in every body's Mouth stood a while altonish'd, being terribly afraid, but at length recover-P 3 ing

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ing in some measure from his Extasie, and not knowing whence this Fire should come, he look'd about on the Walls and Cieling to fee if he could discover the Flame. The People feeing him gaze about thought he must needs have reason for so doing, and therefore began to renew their Cries of Fire. Hereupon asking one another where this Fire was a By-stander answer'd in the Church. Scarce had he utter'd the last Word but the People in general began to cry out, the Hereticks had fet Fire to the Church; for tho' no body faw any Fire yet every body believ'd it was there, fo strong was the Imagination had feiz'd them. But what augmented their Suspicion was the fight of the Heretick with the Faggot at his Breech, who they verily thought had conspir'd with the other Hereticks to burn them alive. Also another Cause of their Suspicion was the great Dust had been rais'd in the Church which they took for Smoak, and therefore thought the Fire could not be far off. In this fo great Concourse of People many were stifled or press'd to Death. During this Consternation every one was for shifting for himself, and therefore all ran to the Doors to get out, but the Press was so great both within and without that no body could ftir one way Finding themselves thus without Remeor other. dy they began to bawl out like Madmen against the Conspiracy of the Hereticks, but the pleasantest thing was to fee the Doctors, who, after they found they could not escape, ran about sweating, panting, fobbing and fighing in their long Scarlet Robes to look for Shelter. But of all this frighted Company none was more at rest than the poor Penitent, who feeing things in this Confusion fate down quietly on his Faggot, expecting what God would please to do with him. The Preacher Smith was at his Wits ends, bawling out from the Pulpit, These are the Wiles and Devices of the Hereticks against me, Lord have Mercy upon me, Lord have Mercy upon

upon me: Yet his God of Paste he had so near him would not lend him his Affistance. During this Hurly-burly nothing terrify'd fo much as the thought of the Lead's melting, (for you must know in England most of the Churches are cover'd with that Mettal) and some already affirm'd they felt it drop on their Heads. Hereupon those that had Authority commanded the rest to shelter themselves, when one offer'd 20 Pounds (800 Spanish Reals) to be put in a Hole, another his Scarlet Robes, a third his consecrated Bead-Roll, a fourth a Purse of Gold, and in short every one was willing to part with what was most dear to him so that he might be put into a place of Safety. There was a Head of a College who got under a Table, and another that crept into a Tomb; but the Device of a certain fat Monk was most pleasant, who seeing no Security for him in the Church thrust his Head out at a Grate, yet before he could get his Body half thro' he stuck so fast he could neither go forwards nor backwards, thinking himself thus involv'd in a double Danger both from the Lead without and within. Another Accident befell another Friar, for a certain Youth having climb'd up to the Top of a Pillar and feeing a Monk under him with a capacious Cowl he dexteroufly flid down into it, believing he should at least have the same Chance that Man had. It fortun'd, being a brawny Fellow. this Person by crouding and elbowing got out of the Church with the Boy in his Cowl, the Weight of whom he at present did not feel by reason of his Fright, but at last being quite out of Danger as he thought, and coming to himself, he began to wonder what should occasion that Burden on his Shoulders, and when he heard a Voice he imagin'd the evil Spirit which had fir'd the Church had got into his Cowl. Hereupon he began to exorcife him, crying, In the Name of God and all the Saints what art thou that sit'st so heavy on my Shoulders? at which

which the Youth reply'd, I am Bertram's Boy, fo was his Master call'd, who fled hither for Shelter. But, quoth the Friar, In the Name of the Indivisible Trinity tell me whence thou com'ft, and for what Reason thou dost not leave me. To which the Boy answer'd, I would willingly leave you, Sir, and beg of you for God's sake to let me come down; whereupon struggling he rent the Friar's Cowl, and dropt out of it. Being down he took up his Heels and ran away as fast as he could. During this the People without, feeing no Cause of Fear, often call'd to those within the Church to be quiet, for that there was no Fire, which nevertheless the amazed Rout did not hear by reason of the great Noise that was among them, and interpreted all the Signs had been made them for the worse, as if all the Church without were in Flames, and that they should do well to keep close within 'till the Lead were melted, which would otherwife fall on their Heads. This Confusion lasted for some Hours, but at length thy were undeceiv'd, nevertheless ran with great Precipitation out of the Church, fo great was the Panique Fear had feiz'd them. Next Day nothing was to be feen but Advertisements fix'd up at the Church Doors, of Things that had been lost during this Hurly-burly. One had loft his Shoes, another his Coat, a third his Diamond Ring, a fourth his Purse, and the like; for it must be supposed no body was there but who had lost or forgot somewhat. As for the poor Penitent, tho' one would have thought he had done Penance enough, yet by reason his Punishment was interrupted they made him to do it over again next Day in another Church. Now these Accounts of the Fire at Rome, the Fire at Valladolid, and the imaginary Fire at Oxford, do but confirm what we have already faid, that the poor Christians have ever been calumniated and unjustly condemn'd, wherefore it is they were term'd Sheep destin'd to the Slaughter. But God who is just

just will not, I trust, much longer suffer these enormous Lies, incredible Falsities and inhuman Cruelties to go unpunish'd. His Day will come, Inquisitors, his Day will come tho' it be late first, inasmuch as the Blood of those Holy, Good, Faithful and Catholick Christians which ye, inhuman Canibals, have spilt cries incessantly before him, like that of Abel, How long, O Lord, Holy and Revel 6.10, True, wilt thou defer to judge and avenge our Blood on them that dwell on the Earth? To which it was answer'd, That they should wait yet a little Season, 'till their Fellow-Servants and Brethren should be kill'd as they were. Let us wait then 'till that Day with Patience. If ever God shows Mercy to Seville it will be when the Monastery of St. Isidore shall be turn'd into a College for Divines, and the demolish'd House of Isabel de Vaena rais'd into a Church to preach the Gospel in, and to administer the Sacraments according to our Saviour's Institution, without any Addition or Defalcation whatfoever: Yet we are not to despair, for these and much greater Things has Almighty God done. But to return to Pope Paul after this long Digreffion, I must acquaint the Reader he dy'd on the Fifth of August, in the Year 1559. being so 1559. hated for his Cruelty that after his Death the People burnt the Prifon or rather Slaughter-house of the Inquisition, beheaded his Holiness's Statue, threw it into the Tiber, and raz'd out all the Arms of the Caraffa's they could light on. Upon this Pope's Death the Sede vacante lasted four Months and seven Days, Don Philip II. being King of Spain.

Pius IV. a Milaneze, was not much belov'd by Pius IV. his Predecessor, who spake publickly against him in the Consistory, and said he had by unjust means procur'd the Archbishoprick of Milan. This Pius hearing of, as likewise what Hatred Paul bore him, he lest Rome, and continu'd absent from thence all the time of that Pope, but after his Death return-

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ing and getting to be elected to the Pontificat he

Annuls his sufficiently reveng'd himself, by annulling almost

Predecestall his Predecessor's Acts. He declar'd the Emperor Charles V. and his Son Philip, King of Spain,
innocent of the Crimes objected against them by

Pope Paul, and consequently absolved them. He

Pope Paul, and consequently absolved them. He confirmed the Resignation which Charles had made of the Empire to his Brother Ferdinand, and which Paul could never be brought to do. He restored M. Anthony Colonna to his Patrimony, whereof Paul had deprived him, with many other things of the like nature, which he did meerly out of Malice to his Predecessor, as Panvinus confesses in his Life. This Author says, Pius IV. no sooner got to be Pope but he parted with his former Nature, having been once esteemed good, patient, courteous, generous, &c. all which he afterwards forgot. Tis strange the Papal See should have that malign Instuence as to make those bad that were good be-

Influence as to make those bad that were good be-His Cha-fore, and those that were bad worse. Panvinus re-

lates, that this Pope had neither that Modesty nor Gravity as became his high Office, but would frequently laugh at the most serious and sacred Matters. Also that he had the Reputation of living well fo long as he was unbenefic'd, and even after he had divers Charges and Offices, nay preferv'd his Hypocrific during the Seffion of the Council of Trent, but after that was ended he did many things which did not please every Body. The same Author a little lower fays further, that Pins was both a Glutton and Drunkard, but that chiefly at Dinner, for at Supper he was more fober and temperate. Likewise that he gave himself up wholly to Pleasure, was openly cholerick and secretly envious, impatient in hearkening to any one, and difficult, nay fometimes bitter in his Answers, always ambitious of Command, a great and fubtle Diffembler, especially of his Fear, which he knew the best of any how to disguise, all which made him to be

not a little ill-belov'd. All this and a great deal more his Friend Panvinus fays of him, yet as a Flatterer of the Popes, which he had always been, he withal fays no less good. But what Virtues could that Man have who was guilty of fo many manifest and enormous Sins? His Friend Panvinus fays, he had an excellent Memory, and could readily remember whole Pages of the ancient Civil-Lawyers, Poets and Historiographers, but not much of the Bible, which I believe he feldom read, fince he was by Profession a Lawyer and not a Divine. He alfo fays, he receiv'd with great Devotion all the Sacraments of the Church from the Hands of Cardinal Borromeo, his Sifter's Son; which, according to the same Author, had never been done by any of the Popes before him. The Reason is, as Sanazarus observes, speaking of Leo X. that the Popes being great Simoniac's had fold the Sacraments, and therefore could not be faid to receive them; or, to speak better, the Cause was, in that the Popes verily believ'd there was no God, and therefore when they were fick and about to die neither took any notice of the Sacraments, or their Saviour that instituted them, and so dy'd like Dogs. The Inclinations of this Pope were chiefly bent on getting Mony, which he would have by right or wrong, and consequently consum'd it either on his Relations, Friends, or Building, to which last he was mightily addicted. At length he dy'd in the Year 1565. as common Fame gave out in the Arms of 1565. his Mistress, (which was not very improbable, by reason his Friend Panvinus confesses he was much given to Pleasure and Delight;) but however the same Author says his Death was occasion'd Morbo ex Victus Intemperantia hausto, by Intemperance in Eating and Drinking, for that his Belly was his God. He held the Pontificat almost Six Years. during which Philip II. continu'd to reign in Spain. This Pope perfecuted some of his Kindred, but made

Friars.

made his Nephew Charles Borromeo a Cardinal, who afterwards prov'd a Saint. The National Council the King of France held at Poitiers he handsomly defeated, by fetting again on foot the Council of Trent. Thither he cited the Protestant Germans and French Hugonots, together with Calvin by the Bishop of Cumana; but their Answer was, the Pope had no Authority to call Councils, and much less to carry things at his Pleasure. A free Council they were willing to submit to, where God's Word might take place, and not be over-aw'd by politick Projects, but that they were not to expect and therefore would have none at all. Queen Elizabeth took care that none of this Pope's Legats should set footing in England, which Kingdom has been the better for her wife Proceeding ever fince. She was defign'd to have been excommunicated for this, yet which was hinder'd for some Reasons. Much moving there was for Reformation by the Legats of France and Germany, at least for Communion in both Kinds, hopes whereof were given, but at length the Council was broken up and nothing perform'd. In the time of this Pope, in the Year 1563, there happen'd a very strange thing in Seville, which if the Inquisitors had suffer'd to have gone to the height might very probably have prejudic'd, or, it may be, prov'd the utter Downfal of Popery. The Business was this. It feems there were fome Persons then in that City who, being more inquisitive than Popery could well allow, complain'd

Rampant to the Inquisitors, that, in open Abuse of the Sa-Priests and crament of Confession, divers Priests and Friars had made Love to and endeavour'd to debauch those Matrons and Virgins that came to them to Confeffion. This the Holy Office judg'd very reasonable to reform, and therefore immediately determin'd to punish the Persons that should be found guilty of fo heinous a Crime. But this Accusation being general, and no Prieft or Friar nam'd in particular, they

they thought fit to publish first an Edict throughout the Archbishoprick of Seville, commanding all Persons, of what Degree or Condition soever, that should either have known, heard or understood that any Friar or Priest, let him be who he wou'd, had abus'd the Sacrament of Confession, by making any Attempt on his Daughter or Daughters that came to be confes'd, they should acquaint the Holy Office therewith within the space of Thirty Days. This Decree or Edict being proclaim'd, the Multitude of those Women, of Seville only, which crouded to the Inquisition to accuse their filthy Confessors was so great that twenty Notaries with as many Inquisitors were not sufficient to take their Depositions. The Inquisitors being herewith greatly tir'd, and finding they were not able to dispatch so much business within the time limited, were fain to allow Thirty Days more, and after that Thirty more, all which nevertheless scarce fuffic'd to take the numberless Accusations. Many virtuous Wives and divers Ladies of Quality had great Strugglings with themselves concerning this matter. On one side a Scruple of Conscience in incurring the Sentence of Excommunication the Inquifitors had threaten'd them with, in case they did not confess, mov'd them to go, and on the other, the fear of making their Husbands jealous, by their going on fuch an account, enclin'd them to stay. Nevertheless, at length surmounting all Difficulties they went privately and mask'd, after the manner of Andalousia, to the Inquisitors. But, notwithstanding all their Care and Caution, divers of their Husbands would know whither they went, which was the occasion of great Jealousie. On the other Hand, it was a pleasant thing to see how melancholy and dejected the Father-Confessors fneak'd about, hanging down their Heads as throughly conscious of their Crime, and expecting every Moment to have the Officers of the Inquisi-

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tion lay their Paws on them. They apprehended, and that with reason, that they should be forc'd to undergo greater Persecution than had been lately inflicted on the Lutherans. But all this vanish'd into Air, for the' the Fathers Inquisitors were fully fatisfy'd of the abominable Crime, yet for fear the Punishment of it might too much reflect on the Church, and for the time to come make both the Priests and Confession slighted and despis'd, they rather chose to take no further notice of it, but, interposing their Authority, enjoin'd a perpetual Silence and Forgetfulness of it, as if no such thing had happen'd, so that none of the Confessors were punish'd, nay even those that had had the fullest Evidence against them, whereby their former Fears and Apprehensions were foon converted into Joy. Yet their Day shall come when not only they, but even their unjust Judges, the Inquisitors, shall be chastiz'd for partially quitting their Partners in Evil, and converting all their unjust Rage on their innocent Brethren the Lutherans. Thus we fee Christ was once more crucify'd in his Members, and Barabbas acquitted.

Pius V.

But few of all the Popes, as Panvinus observes in the Life of this Pins, had from fuch a low Beginning, and in fo short a time, arriv'd to fo great Dignities as he did; for being but a poor Dominican Friar without any Preferment, and coming to Rome on Foot, he in Fifteen Years rose to be Inquisitor, Bishop, Cardinal and Pope. His Christian Name was Anthony, having been born on that Saint's Day. At Fifteen Years of Age he was put into a Monastery of the Dominicans, where he chang'd his Name to that of Michael, which he kept 'till he became Pope; when he would neither stick to his Baptismal Name, nor his Dominican, but took that of Pius V. which agreed with him only by Antiphrasis; for as we call a Negro, Juan Blanco, so he was call'd Pious, tho' he was Impious.

pious. Of his Election the same may be said Occasion of which John, Bishop and Cardinal of Portua, here his Election to fore, according to Panvinus, said of Gregory X.

Quem Patrem Patrum fecit Discordia Fratrum.

For 'tis certain the Discord among the Cardinals was the occasion of his being made Pope, as it had been of the Elevation of his Predecessor and Countryman Gregory X. The first thing this Pope did was issuing forth a Pestilential Bull against the most Issues out a ferene, and ever to be remember'd, Elizabeth, Bull against Queen of England, Protectress and Defendress of Queen Elithe only true Catholick Faith, in which he not only Absolv'd all her Subjects from their Oaths of Obedience and Fidelity to her, but also exhorted all the Christian Princes of those Times to take up Arms against her, as a thing that was highly Meritorious, and deserving the Apostolick Benediction. But this furious Flash did no harm, it quickly converted to Smoak: There was only a Noise heard, and the Vapour instantly vanish'd. It was like a Bubble in the Water, which no sooner appears than it disappears. The Person that brought this Bull into England, one Felton, was feiz'd, for he would not fly, and, being arraign'd, undauntedly confess'd the Fact, but would not acknowledge it to be a Crime, however he was hang'd and quarter'd near the Bishop of London's Palace, where, in Defiance of the Supream Regal Authority, he had fix'd up the faid Bull, and this notwithstanding the Pope was his God on Earth, for he could neither deliver him from Punishment here, nor shall be able to do hereafter, tho' he fay Masses for him to the end of the World. This Bull was so baited by Bishop Jewel, that the Holy Father durst not reply to it. Notwithstanding this Emphatical Apostolick Curse, the good Queen liv'd and reign'd triumphant over her Enemies for many Years, maintaining and defending the Holy Catholick Faith, and making her Kingdom an Afilum, Sanctuary and Refuge to many Hundreds of poor persecuted Christians, that fled to it from all Parts of Europe from the Tyranny of the Roman Anti-Christ. The powerful Arm of the most High was sufficient to do this. His Name is Jehovah. to him alone therefore be Honour and Glory, Amen.

The Pope This Impious V. purg'd, as he call'd it, the famous purges the Italian Poets, Petrarch and Boccace, of all that with great Freedom and Truth they had written concerning the Pope, the Court of Rome, and its E. clesiasticks: For, you must know, before God rais'd up Luther, and those that succeeded him, the Italians, especially the subtle witted and ingenious Florentines, had painted the Pope, his Court and Clergy, with those true Colours that represented them to the Life. For proof of this read Dante, Petrarch and Boccace, not those which the Pope has castrated, but those that remain in their Primitive Purity, and you will find what I fay to be true. A great Shame this for our Spaniards, who tho' they may justly boast of having had as clear and able Wits among them as the Italians, yet, by fubmitting too fervilely to the See of Rome, they have debas'd and vilify'd those Talents God has giv'n them. Out Pope, out proud Antichrist! Some of those Places in the above-mention'd Authors, which this Pope castrated, we shall have occasion to mention hereafter, when we come to speak of the remarkable Sayings of many learned Men that wrote against the Popes. This Pope Pins curb'd the Whores in Rome, commanding they should either be marry'd or whipp'd, and that if they dy'd under the Lash they should be bury'd in a Dunghil. He shew'd himself resolute against the Turk, and was in Confederacy with the Spaniards and other Christian States at the Battel of Lepanto. But otherwife, among Christian Princes that were not wholly

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wholly at his beck, he play'd the Turk himself. He had a Hand in the Murther of Don Carlos, Concern'd Prince of Spain, and in the making away of James V. in Mur-King of Scotland, Father to our King James I. ther. This Pope dy'd the First of May, in the Year 1572. Philip II. still continuing to reign in Spain.

Gregory XIII. a Bologneze, call'd before Huga GREGORY Buoncompagno, (Hugh the Good Companion) was feated in the See of Antichrist the Fifteenth of May, in the Year 1572. He held the Pontificat Thirteen Years, little more or less. Becoming Pope he renew'd his Predecessor's Hatred to the Queen of England, endeavouring both by Force and Cunning to do her all the Mischief he could, from all which devilish Designs and Machinations God nevertheless deliver'd her. After the Queen of Navarre had been poison'd with a Pair of Gloves, began that Butcherly Massacre of Paris, which however was A Massacelebrated at Rome and in Spain with publick Tri-cre celeumphs. Not thinking any thing in himself or his brated at Court liable to Censure, he undertook to correct the Calendar, from him call'd the Gregorian Ac-TheGregocount, or New Stile, retrenching Ten Days from rian Acthe Year 1582. and ordering that from thence for-count. ward, in every Four Hundred Years, there should be Three Days of Biffextile cut off, viz. one Day from each of the first, to begin from the Year 1700. The Protestant Princes rejected this, as not owning the Authority by which it was done, and follow'd the old Julian Account, otherwise call'd the Old Stile. The Arch-Bishop of Colen, Gilbert Trucchesius, was outed of his Archbishoprick by this Pope's Excommunication, and all this because he was marry'd. Also the doting Governor of Malta fang a Nunc dimittis to Pope Gregory, adding, postquam Oculi mei viderunt Salutare tuum, being the Words of good old Simeon on the fight of our Saviour, which nevertheless his Holiness prophanely took to himself. At length the ever just God pu-1581.

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nish'd this wicked Pope by taking away his Life. and fending his Soul to Hell. It was commonly reported he kept a Mistress publickly at Rome before he was Pope, and even afterwards, by whom having many Children, they often diverted him with their Prattle, especially the eldest, Philip, with whom he was so infinitely delighted, that he fettled on him Six Thousand Crowns a Year. Take notice, Spaniards, how the Patrimony of St. Peter has been employ'd; nay, this was not the only Pope that had misapply'd it, as may be found by perusing their Lives. This Pope Gregory had no occasion to undergo the Trial of the Chair, fince he had fufficiently made it appear he was a Man before he came to be elected, In the Time of this Pope happen'd the obstinate and bloody Battel between the Portugueses and Moors, near the City of Alquivir in Africa, in which three Kings dy'd. Among these Sebastian being one, Pope Gregory no sooner heard of his Death but he sent his Legar, Cardinal Riario, to accommodate the Differences between Don Antonio, who was cry'd up by the Commonalty for King of Portugal, and Philip II. of Spain, who was espous'd by the Nobility; but at last Philip getting the better by his Sword, the Legat turn'd his Office of Mediation into that of Congratulation, declaring altogether for the Conqueror. Upon the Death of Sebastian Cardinal Henry, Uncle to the deceas'd, and Son of King Emanuel, had been crown'd King, but he dying foon after made way for the foregoing Contest. Of this Cardinal Henry the same may be faid which Virgil faid of Anius;

Virg. Eneid. Rex Anius, Rex idem Hominum Phæbique Sacerdos. 3. 252. Edit. Lond. Delph.

The Portugueses say this Cardinal was born with an Eclipse of the Moon, and dy'd with one. In the Thirteenth Year of Pope Gregory, An. 1581. or 82.

82. happen'd an uncommon thing at Valladolid, a

Relation whereof is as follows. There was a Man A great of Quality in that City, who had two Daughters Barbarity. in the Inquisition, who both persevering in the wholfom Doctrine they had learnt from Doctor Cazalla, and other Holy Martyrs, were condemn'd to be burnt. The Father, who was a rank Papist, feeing this, humbly befought the Inquisitors that he might have leave to carry them home to his House to try if he could reclaim them, which being granted to him, who was look'd upon fincere to the Cause, he did all he could to bring them about; but finding his Arguments fruitless, and their Constancy insuperable, he brought several Priests and Friars to dispute with them, who failing alike in their Attempts, for that Christ, according to his Promise in St. Luke, had given these Women a Luke 21.15, Mouth and Wisdom, which all their Adversaries (the Priests and Friars) were not able to gainsay or resist, this inhuman Father went and cut as much Wood as he judg'd would be fufficient to burn them, which bringing to Valladolid he rais'd the Pile himself, and, having laid them on it, set Fire to it with his own Hands, and burnt them to Ashes. Now we are not to admire at this, because it was nothing but what our Saviour had foretold in the following Verse of the foregoing Chapter. Te Shall be betray'd, said he, both by Parents and Brethren, and Kinsfolks and Friends, and some of ye shall be put to Death. And ye shall be hated by all for my Name's sake. Thus far the poor Believers are to meet with nothing but Trouble and Misery, yet immediately after our Saviour adds for our Comfort, That there shall not a Hair of our Heads perish, but in our Patience we shall possess our Souls. So, without doubt, these two happy Ladies posfels'd theirs, and now enjoy that Celestial Glory which God, for whom they dy'd, had prepar'd for them before the Foundation of the World. With-

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Without doubt this cruel Father thought he did God great Service by what he had done to his Daughters, yet of that too Christ prophecy'd in

John 16. 2, St. John. The Hour cometh, says he, that who soever killeth you shall think he does God good Service.

But to the end we may not be too much dismay'd, but keep up our Courage, as much as possible, in these Afflictions, our Lord at the end of the afore-

33-said Chapter says, These things I have spoken unto you, that in me ye might have Peace. In the World ye shall have Tribulation; but be of good Chear, for I have overcome the World. In the Time of this Pope Gregory all the Kingdoms of Spain were reunited under Philip II. which had been divided ever since the coming of the Moors, 870 Years.

SIXTUS V.

Pope Gregory being dead he was succeeded in the Pontificate by Felix Peretti, who on his Elevation affum'd the Name of Sixtus V. This Felix was born of poor Parents the Thirteenth of December, in the Year 1521. in a Village call'd Montalto, not far from the City of Fermo, in the Marquisate of Ancona. In this Person the common Saying of A King by Nature, and a Pope by Chance was fulfill'd, his Father being so poor he was fain to look after Hogs for a Livelihood. While a Child he was brought up but very meanly, yet at length a certain Lady, taking notice of his Parts, got him to be made a Friar of the Order of St. Francis, in a Convent at Ascoli, entreating the Father-Guardian to take care of him out of Charity. Here he study'd Grammar, Logick, Philosophy, and Scholastick Divinity, in all which he in a short time became a great Proficient. At length, becoming of Age, he was made Inquisitor, which Office he exercis'd with that Cruelty that few were able to endure him. A certain Noble Venetian being call'd before him, he treated him with that Indignity and Inhumanity, that the Nobleman, not accustom'd to such Usage, resolv'd to revenge

venge himself. Accordingly meeting the Inquisitor some few Days after, he no sooner saw him, but he bad his Man go and abate the Fierceness of Jufly chathat proud Prelate with a good Cudgel, which he fliz'd. accordingly doing, Sixtus no fooner felt the Injury, than he took his Way towards Rome to complain of the Magnifico to the Pope. Pius, greatly incens'd at his ill Usage, sent him once more to the Venetians with greater Authority than before; when prefenting himself before the Senate with his new Commission, that wife Council, not being ignorant of his turbulent Temper, and that he came more to revenge himself than any thing else, they caus'd an Inch of Wax-Candle to be lighted and fet up, letting Felix at the same time know, that if he did not get him out of their Dominions before that expir'd, he must expect even a worse Treatment than he had had from the Nobleman. The unfortunate Felix confidering the matter thought it not Prudence to dispute their Power, and therefore immediately return'd towards Rome to complain once more to the Pope. Pius, tho' he did not care to meddle any further in this Affair, yet confidering Felix might be ferviceable to him in another way he made him Steward of his Houfhold, and afterwards when the Inquisition of Spain thought they had reason to suspect the Arch-Bishop of Toledo of Herefie he fent him into that Kingdom to try that Cause. About this time also the Vicar- Preferr'd General of the Franciscans, the greatest Dignity of by the Pope. that Order, happening to die, Pius gave that Post to Felix, and whom a while after he likewise made Cardinal. In a word, on the Death of Gregory XIII. Obtains the Felix, by means of his Spanish Friends, came to be Papacy. Pope, taking upon him the Name of Sixtus V. out of Deference to his Predecessor Sixtus IV. who had been in like manner a Franciscan Friar. Certainly the Life of that Sixtus contains so many abominable Practices that it deserves to be bury'd with him

in perpetual Oblivion in Hell, yet would this Felix needs take his Name, the Reason, I suppose, being, that he thought he should prove as bad a Pope if not worse. This Person, on his first Elevation, thicking he had nothing to amend in his Life, his Court, his Rome, his Babylon, which last as to Morals has all along been the Mother of Fornication and Abomination, and as to Doctrine the School of Error and Temple of Herefie, according to what the famous Petrarch faid of it long ago, he, I fay, thinking he had nothing to amend in himself, fell to correcting and censuring the Actions of other His Malice People. Thus by all the ways possible, by Ciragainst the cumvention, Cunning, Treachery and open Vio-

Queen of England.

lence he endeavour'd to disturb the Tranquility of England, suborning and exciting most impious Villains and vile Traytors to rid out of the World the most Serene and right Catholick Queen Elizabeth, who nevertheless, in despight of all his Malice, govern'd her Kingdom in Quiet and Peace for Forty Years together. God bless'd her Reign both with Spiritual and Temporal Riches, the latter by an Affluence of all kinds of Plenty, the former by the Against the true Preaching of his bleffed Word. In like man-

King of Na-ner this Infamous Pope plotted against the most Ilvarre and lustrious King of Navarre, and his near Relation Condé the Prince of Condé, anathematizing them, and depriving them of all they had or were like to possess, particularly in case of the King of Navarre, despoiling him of that undoubted Right he had to the Crown of France, on Failure of a right Heir in the Male Line. God in his infinite Goodness have Mercy on the poor Church, which is thus perfecuted by Antichrist and his Emissaries. Rife, Lord, and confound thine Enemies, break the Horns of this Beaft, that it may not be in his power to do any more Mischief to thy Church. Accomplish the destroying of Antichrist with the Breath of thy Mouth, by the Preaching of thy Word.

Word. God, the Father of Mercies, subvert the Malice of Satan, and raise thine own Son, under Ephes. 1.22, whose Feet thou hast put all Things, and given him 23. to be the Head over all in the Church. The Church, which is his Body, the Fulness of him that filleth All in All. This most Christian Prince of Conde was villanously poison'd by his own Domesticks, in the Year 1588. The fame Year Henry III. King of France, caus'd the Duke of Guise to be murther'd, and at another time had the like done by the Cardinal his Brother, all which was on Suspicion they had conspir'd against him. Soon after dy'd likewise, tho' of a natural Death, Catharine di Medicis, the Queen-Mother. The Murther of the Duke of Guise and his Brother occasion'd many of the chief Cities of France to rebel against the King, particularly Paris, Roan, Lyons, and Tholouse. The Year following, which was that of 1589. the King came against Paris and put it to great Straits, which the Citizens perceiving they thought they had no other way of freeing themselves from this Misery than by taking off the King. For this purpose they promis'd many great Rewards to any that would undertake to kill him, which several desperate Villains immediately offering to do, yet of all these one only was pitch'd upon, a Dominican Friar nam'd Clement, an unlearned Person, and one that had been expell'd his Convent for indirect Courfes. This Friar coming towards the King's Camp with a Pass from Count de Brienne, and counterfeit Letters of Credence from the President de Harlay, he was met on the Road by the Sollicitor-General la Guesle, who understanding he had Business of Importance with the King promis'd to introduce him to his Majesty next Morning. The King hearing of his coming, and having always had a great Kindness for the Regular Clergy, commanded he should be brought into his Presence even before the Time appointed by la Guesle. This being accordingly

done, the Friar had no fooner enter'd the Bed-chamber than he fell on his Knees and presented his Credential Letters, which whilft the King was reading, bowing his Body a little, the curfed Sinon drawing a poison'd Knife out of his Sleeve, which Henry III. he had hid there for that purpose, thrust him inof France to the Bowels. The King perceiving himself woundmurther'd. ed immediately cry'd out, at which the Guards entering foon dispatch'd the Friar, tho'the King commanded they should not kill him. This wounding the King occasion'd great Sorrow in the whole Camp, whilft the Enemy rejoic'd at it, and ask'd aloud if the Friar's Knife was not well pointed. The following Night the King dy'd, having first nam'd for his Successor the King of Navarre, his nearest Kinfman, who was thenceforward call'd Henry IV. The Pope When the News of King Henry's Death came to rejoices at Rome Pope Sixtus V. made a solemn Oration on it in the Confistory of the Cardinals, wherein he not only compar'd this Treason of that cursed Friar with the Acts of Eleazar and Judith, but also maintain'd it exceeded them. Of the Act of Eleazar we read 2 Mach. 6.43, in Machabees, where 'tis faid, That Person, sirnam'd Savaran, perceiving an Elephant in the Enemy's Army more powerful than the rest, as being much 44, taller, and having on a Royal Harness, he suppofing Antiochus was there put himself in jeopardy that he might thereby deliver his Country and get 45, himself a perpetual Name. Hereupon he rush'd couragiously through the Enemies Troops, slaving on the Right Hand and the Left, fo that they were di-46. vided from him on both fides. This done he crept under the Elephant and thrust him into the Belly,

Judith 13. 2. Whereupon the Beast fell down and dy'd. In like manner the couragious Widow Judith slew the great General Holophernes, and cut off his Head. Now the War which Antiochus and Holophernes wag'd against the People of God was unjust, whereas that which Henry III. King of France, made with

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the League, who had conspir'd against and endeavour'd to dethrone him, was most justifiable, in a manner that as to this Act only he was no Tyrant. Moreover he had all along been of the same Religion with the League, as appears by his End, for in those few Hours he had to live after his stabbing he both Confess'd, Communicated, and receiv'd the Extreme Unction. But leaving these Human Conclusions let us come to the Holy Scriptures. By that Sacred Book it appears that Saul had been a wicked King, a Hypocrite, Tyrant, &c. wherefore God faid to Samuel, How long wilt thou mourn : Sam. 16.1, for Saul, since I have rejected him from reigning over Ifrael? and thereupon commanded him to go and anoint David, one of the Sons of Fesse, for King. Also in the same Chapter it is further said, that the Spirit of the Lord departed from Saul, and an evil Spirit from Jehovah troubled him. Tho' God had thus forfaken Saul, yet do we not read he either gave Samuel or any other Commission to kill him. Also David, tho' he had been chosen by God and anointed by Samuel for King, yet when two Opportunities presented for him to kill Saul he declin'd Likewise when David and his Followers had hid themselves for fear of Saul in a Cave at Engeddi, Saul being in pursuit of him, and entering that Cave to cover his Feet, the Men of David faid to their Master, Behold the Day of which the Lord said unto thee, Behold I will deliver thine Enemy into thine hand, that thou mayst do to him as it shall seem good unto thee. But David being taught in a better School answer'd them, The Lord forbid that I should do this thing unto my Master, the Lord's Anointed; that I should stretch forth mine Hand against him who is the Anointed of the Lord. So that we may fee he not only forbore to kill him but also was concern'd that he had presum'd to cut off the Skirt of his Garment, as if he had done him the greatest Damage imaginable. Also in the Twenty

the Act.

26.7, Twenty Sixth Chapter of the same Book it is said. that David and Abishai came by Night to Saul's Camp, and that they found him fleeping, &c.

8, when Abishai said to David, God hath delever'd thine Enemy into thine hand this Day; now therefore let me smite him I pray thee with the Spear (that fluck in the Ground by him) even to the Earth at once, and I will not smite him a second time. To which

9. David answer'd, Destroy him not, for who can stretch forth his Hand against the Lord's Anointed and be

10, quiltles? And David faid further, As the Lord liveth, the Lord shall smite him, or his Day shall come to die, or he shall descend into Battel and perish.

11. The Lord forbid I should stretch forth mine hand against the Lord's Anointed, &c. Likewise when a Man came out of Saul's Camp to let David know

2 Sam. 1. 14, he had flain that King, David faid to him How! wert thou not afraid to stretch forth thine Hand a-

15, gainst the Lord's Anointed? Which said he commanded one of his young Men to go fall upon him

16, that he died. Upon which David said to him, Thy Blood be upon thine Head, for thy Mouth has testify'd against thee, saying, I have sain the Lord's A-

17. nointed. And David mourn'd over Saul, &c. From hence we may conclude the Act of this Friar Clement and his Counsellors, in killing their King, was impious, as was that likewife of Pope Sixtus V. in

Canonizes commending and canonizing fo vile a Deed. What Revelation could this Pope have that God had fo totally forfaken Henry III, that he must be deny'd those Obsequies and Honours which are wont to be paid to the Dead, and whereupon he forbad the Priests to pray for his Soul. Now tho' both Samuel and David had had most certain Revelation that God had forfaken Saul, and fuffer'd him to fall into a Reprobate Sense, yet for all this they permitted him to live, and did not conspire against him to take away his Life. In our Days, if a Prince, be he Heretick (as the Papifts call him) or Catholick,

does not altogether obey what the Pope commands. even to the refigning of his Kingdom, he shall be curs'd and excommunicated both as to Body and Soul, and the vilest Person, according to Sixtus V. may with good Conscience kill him, whose Act shall be look'd on as meritorious, and he be put in Election to be canoniz'd. What fort of Religion can this be, that a Man shall be canoniz'd for what is expresly forbidden by the Holy Scriptures, as we have by feveral Examples fufficiently shown? O Tempora! O Mores! Yet their Day shall come, they shall not always escape with their St. Martin, as they fay. To speak further of the Actions of More Acts this Pope, he is faid to have compar'd the Act of of Impiety. Friar Clement with the Works of the Creation and Incarnation. He bles'd the Spanish Banner against England, in the Year 1588. but to no great purpose, and afterwards commended Queen Elizabeth for an excellent Governess. He quarrell'd with Spain about Naples, and carry'd fuch an heavy Hand over the Jesuits that he robb'd them of a great Sum of Mony, which occasion'd them to feign the Devil had carry'd him away in the Habit of a Coachman two Years before he should have done so by Compact. But the Pope had bestow'd those two Years to make a Youth, otherwife under Age, ripe for the Gallows. Hereupon Cardinal Bellarmine being Bellarquestion'd what he thought of this Pope's ending, mine's fagely gave his Censure thus; Quantum Sapio, quan-Censure. tum capio, quantum intelligo, Dominus noster Papa descendit ad Infernum. As to what I know, what I can conceive, or what I can learn, Our Holy Father the Pope is gone to the Devil; and yet it was to this Sixtus he dedicated his Controversies. To Hypocrisie. give an Instance of this Pope's Hypocrifie I must go back to his Election, upon which he began immediately to cast off his Disguise of Humility with which he had cloak'd his Ambition above Fifteen Years, for he no sooner perceiv'd the Votes like to

go for him but being impatient to enjoy the Pontifical Honours he threw away his Staff, which us'd to support his crooked old Age, and strutting and stretching himself bold upright seem'd a foot higher than before, to the no small Wonder of all about him: After which he began to hum and spit with as great Force and Vigour as any young Man of Thirty Years of Age could do. Nay, when he had over-rul'd the Scrutiny, he fang Te Deum with that clear and audible Voice as made the Hall to ring, tho' but an Hour or two before he had not spoke without Coughing or Spitting three or four times. Hereupon, as he went towards the Church of St. Peter, the People, wondring at the fudden Change, ask'd, Is not this the Cardinal who but t'other day went so feeble and decrepit that he seem'd ready to fall at every Step? Is not this he who walk'd always stooping, with his Head hanging down and awry towards one Shoulder? But how came he to be thus chang'd? With what Vigour and Majesty does he now walk, like another Aaron? He was more than ordinarily Ambitious, for on the Master of the Ceremonies asking him, according to Custom, Whether he was pleas'd to accept the Papal Office? He answer'd, We are not now to accept what we have already accepted, but if ye had another Popedom to confer we are likewise capable to receive that, for by the Grace of God we are well assur'd we have Force and Vigour Sufficient to rule and govern two Worlds, with as great Facility as we shall be able to do this one Popedom. Being told by the Physicians who came to wait on him, that he had another guess Mein than when he was Cardinal, he reply'd, True indeed, while we were Cardinal we went always stooping and poring on the Ground to look for the Keys of Heaven, but now having found them we need no longer look down but up, having occasion for nothing more on Earth. How cruelly he treated the Author of a Pasquil, that reflected on the Princess his Sifter's

Ambition.

Cruelty.

Sifter's having been a Laundress, is very well known; for tho' he had promis'd in his Edict no harm should come to him if he voluntarily furrender'd himself, yet, having him once in his Power, he prevaricated, and cruelly order'd both his Hands and Tongue to be cut off, that he might not be able to speak or write any more Satyrs. He also condemn'd his Cup-bearer Bellocchio to the Gallies, for but affixing the Annulus Piscatorius to what his Holiness had refus'd to pass. He was ever chiding his Servants in a clamorous manner, and was infinitely covetous and defirous of Mony, which Covetoufmade him to lay Taxes on those things which had ness. never been before charg'd, and fell those Offices which had never 'till his Time been fet to Sale. About Four Months before his Death he found himself indispos'd in his Head, yet would eat and drink as one in good Health, having often in his Mouth the Saying of Vespasian, Opportet Imperatorem stantem Mori, A Prince must die in his Vo-But afterwards, being feiz'd by a malignant Feaver, he dy'd on the Thirtieth of August, in the Year 1590. having govern'd the Papal See 1590. Five Years, Four Months and Three Days.

Orban VII. succeeded, having been call'd be-URBAN fore his Elevation John Baptista Castagna. He VII. enjoy'd the Papacy but Thirteen Days, dying in the Seventieth Year of his Age. He was a Person of a good Character, and lyes bury'd in St. Peter's

Church.

Next came Gregory XIV. a Milaneze, call'd be-GREGORY fore his Election Nicholas Sfrondati. He had been XIV. one of the Tridentine Grandees, where he started a shrewd Opinion, that Bishops were oblig'd to reside in their Diocesses. He also held a Jubilee, and exhausted the Revenues of the Church in the Wars of France, which Sixtus V. had before seal'd with an Oath, that they should be employ'd only for Recovery of the Holy Land. He curs'd Hen-

His Bulls a-ry IV of France, as a relaps'd Heretick; but the gainst the Parliament of Paris laugh'd at his Bulls, and ad-King of judg'd them to be burnt by the common Hang-France man, whereupon King Henry wish'd the Prelates burnt. to cram the Papacy with no more Annals from France, but to create a Patriarch of their own. This Pope fent his Nephew Francis General to the French Wars, but could not refift the Feaver and Stone at home, which ended his Days before he

had onjoy'd one Year of the Papacy.

INNOCENT IX.

Innocent IX. a Bologneze, call'd, before his Election, John Antonio Fachinetti, but commonly the Cardinal of Santi Quattro. He reign'd but two Months, at the end of which he dy'd of a malignant Fever, and was bury'd in St. Peters Church. Now, to thew the Frailty of Human Nature, and the Uncertainty of great Places, there dy'd, within the space of One Year, Four Months and Three Days, Four Popes, and, as 'tis thought, most of them by

Poison'd. Poison. This Pope was succeeded by

CLEMENT VIII.

Clement VIII. a Florentine, before his Elevation call'd Cardinal Hippolito Aldebrandino. Pope held the See of Rome longer than his Prede-

Makes the ceffor had done, to do more mischief. He begins King of with Henry IV. of France, whom he press'd so France close, that he made him to turn Papist before he turn Papist.

would fuffer him to be quiet in his Kingdom. Neither was he then, for first a Woman, then Botreus, his Cup-bearer, thro' the Instigation of the Fesuits, afterwards John Castel, a Student of theirs, attempted his Death, which at length Ravillac, another Villain, compleated. And all this, forfooth, because he had enter'd on the Kingdom without the Pope's Absolution, being Absolv'd only by the Bishop of Biberico. To get this Sore heal'd Perronne and d'Offat were fent to Rome, where they Absolves obtain'd Absolution, the Pope reciting the Eleventh Pfalm, and at every Verse gently striking with his

that King.

Rod the proftrate Suppliants, whom he should ra-

ther have lash'd more foundly, as he did Cesar d'Este, whom he Excommunicated, and got from him the Dukedom of Ferrara, which he added to Adds Fer-St. Peter's Patrimony. This Pope difpens'd with rara to St. Cardinal Albert of Austria to marry Isabella, In-Peter's Pafanta of Spain, but would not afford the Title of trimony. King to the Great Duke of Muscovy, tho' he had defir'd it of him, and this because he was too much enclin'd to the Greek Church. He likewise difpens'd with Henry IV. to put away Queen Margaret, and marry Mary di Medicis; also labour'd what he could that King James should not succeed Queen Elizabeth in England. He was much troubl'd with the Gout, but eas'd, as he faid, when Arch-Duke Maximilian kiss'd his swell'd Toes. He dy'd the Third of March 1605. in the Six- 1605. ty Ninth Year of his Age, having held the Papal See Thirteen Years, One Month and Three

Leo XI. nam'd before his Election Alexander Leo XI. di Medicis, succeeded. He came in with this Motto over his Triumphal Arch, Dignus est Leo in Virtute Agni accipere Librum, & solvere septem Signacula ejus. But Four times Seven Days had not pass'd before a burning Feaver, or somewhat esse, ended his Days the Twenty Fifth after his Election, and Seventieth Year of his Age. He was suc- 1605.

ceeded by

Paul V. a Roman, before his Election nam'd Paul V. Camillo, Cardinal of Borghese. This Pope's Competitors were the Cardinals Bellarmine and Barronius, but the Papal See needed not so much Learning as they were Masters of, and therefore they were put by. Whatever Pope Paul's Learning might be, he had such Inscriptions to him as fol-Mornzus in low, Paulo Quinto VICe Deo, Christiana Rei-Præs. Myster. Injuite publica Monarcha Invictissimo, & Pontisicia Omnipotentia Conservatori Acerrimo, out of which Inscription, in the Three sirst Words, may be collected

Rev. 13. 18. lected the Number of the Beast 666. Another Inscription of no less Importance was, Gens &

Jer. 27. 8. Regnum quod non servierit tibi, in Gladio & in Fame of in Peste, visitabo super Gentem illam ait Dominus. The Nation and Kingdom that will not ferve him I will punish, faith the Lord, with Sword,

16. 49. 23. with Famine and Pestilence. A third was, Dedit Dominus Potestatem, ut omnes Populi Ipsi serviant, Potestas ejus Potestas aterna, & Regnum ejus quod non corrumpetur, & erunt Reges Nutritii tui, &c. Vultu in Terram demisso, Pulverem tuorum Pedum lingent. God has given him Power that all Nations may serve and obey him. His Power is Eternal, and his Kingdom shall never be destroy'd. Kings shall be his nursing Fathers, &c. And they (hall bow with their Faces, to the Earth, and lick up the Dust of his

The Pow- Feet. For not stooping to this Power and Titles a England.

der-Plot in Powder-Plot was set on Foot in England by Garnet the Fesuit, and other his Accomplices, to blow up the King and State at once. The State of Venice was interdicted, yet they banish'd the Jesuits that had fided with his Holiness against them. However divers other Orders stuck close to them against the Pope and his learned Cardinals, Bellarmine and Barronius. But Cardinal Bellarmine's Exhortation to his Holiness, Surge & Manduca, Arise and eat up the Venetians, would not go down 'till Cardinal Joyeuse had patch'd up the matter, nevertheless, with no Disparagement to that State.

Opposes the Oath of Allegiance to King lames I.

The Oath of Allegiance, which King James of England requir'd of his Subjects, was oppos'd by Briefs from the Pope, yet that learned King fo justify'd his Right with his own Pen, that his Holiness declin'd the Encounter. Suarez, Bellarmine, Becan and others, that interpos'd against the Supremacy of Kings, were censur'd by the Sorbon of Paris; nevertheless at length Cardinal Perrone forc'd them, in some measure, to allow of the Council of Trent. In the Breach between the Emperor and

and the Count Palatine, a great Tax was laid on all the Clergy of Italy, towards supporting the Catholick Cause, and a new Order of Knighthood was erected at Vienna, under the Patronage of the Order of Bleffed Virgin, St. Michael and St. Francis, the bet-Knighthood ter to root out Hereticks. In this Difference the Duke of Saxony join'd the Emperor, contrary to the Determination of his Divines at Fene and Wittemberg. The great Controversie between the Fesuits and Dominicans, concerning the Immaculate Conception of the Virgin Mary, was rather smother'd than decided in this Pope's Time. This Pope Great plenmade fo great use of his Trade of a Lawyer, in ty of which he had been educated, that all the Popes for Church Fifty Years before had not thunder'd out fo many Censures. Briefs, Monitories and Excommunications as he did in the space only of Five Years. His Nuncio at Venice, Horatio Mattei, Bishop of Gierace, being one Day making a Speech before the Doge and Senate, he had the Impertinence, or rather Impudence, to fay, That Alms-Deeds, and other Works of Piety and Charity, with frequent Communion in the Holy Sacrament, and the most sublime Works of Christian Devotion, ad nihilum valent, were all nothing, unless they were attended with Respect and Favour to the Ecclesiastical Liberty and Authority. To which he added, That the Pope had commanded him to persist in this Opinion to Death, and accordingly he was refolv'd to undergo Martyrdom, rather than be remiss or cold in Advancement of the Papal Power. Nay, he deliver'd these Words with Arrogance that Arrogance and supercilious Affectation, that of a Nunhe seem'd to say, I am Pope in this Place, and ex-cio. pect no Reply or Contest, but speedy Obedience. This Pope in the beginning of his Pontificat was much oppress'd with Melancholy, the ground of which was a Report about Rome, that the Images of the Virgin of Subiaco had sweated, which commonly foreruns the Death of Popes, but certain of his Friends

Friends remov'd that Apprehension by affembling all the Astrologers and Divines of that City, who faid there had indeed been many black and unhappy Influences which threaten'd the Life of the Pope, but now all were past, and nothing remain'd but chearful auspicious Omens, which portended long Life and Happiness to his Holiness. Pope endeavour'd to have the Marquis of Morcone. otherwise call'd Regent of Ponte, sent to Rome, for condemning a Bookfeller to the Gallies for printing libellous Pamphlets, which he pretended was an Encroachment on the Ecclefiastical Power, and therefore merited the Centure and Punishment of the Church. He also took away certain Rents and Benefices belonging to the Religious Order of Malta, and gave them to Cardina Borghefe, his Nephew. of about Twenty Three Years of Age. But thefe and other matters of this Nature made no great Noise, and only serv'd to open the Way to Particulars of greater Importance which follow'd, but which I omit for Bievities fake. This Pope dy'd of an Apoplexy the Fourteenth of Fannary, 1621. in the Seventieth Year of his Age, and the Fifteenth, Eight Months and Thirteen Days of his Pontificat.

GREGORY

XV.

Gregory XV. a Bologneze, ficceed, call'd before his Election Cardinal Alexander Ludovisio. He instigated the French against the Protestants, and quarrel'd with the Venetians for entertaining Greeks, while they were in War with the Infidels. To this the Senate reply'd, they esteem'd all He eticks office de that oppos'd their Commonwealth. The Congre-

During his Reign he created Sixteen Cardinals.

Propagan- gation, de propaganda Fide, was first instituted by da Fide in-this Pope in 1622. He also canoniz'd Ignatius Loy-Stituted. ola, Founder of the Fesuits, Philip Neri, Founder of the Oratorians, call'd by the French, Les Peres de l'Oratoire, together with Isidore, a Spaniard, that had been an Husbandman; Terefia, a Nun, that reform'd the Order of the Carmelites, and

Francis

1623.

Francis Xavier, a Jesuit, who is call'd the Apostle of the Indies. In this Pope's Time the Illuminati, which some held a kind of Protestant Roundheads, kept a great quarter in Spain, encreasing to that degree, that the Inquisition was forc'd to wink at them. After two Years blustering among the Cardinals, Pope Gregory dy'd on the Eighth of July, in the Year 1623.

Urban VIII. a Florentine, before call'd Maffeo URBAN Barberini, was chosen next. Four and Twenty Cardinals fell fick at his Election, whereof Ten dy'd. The Arch-Bishop of Spalatro, playing Fack of both fides, dy'd in Prison at Rome in the Year 1624. whose Body and Writings the Pope commanded to be burnt after his Death. Nor had Father Barnes, an English Benedictine, Author of the Catholico-Romanus Pacificus, much better Fortune, for he dy'd at Rome among the Madmen, where he had been confin'd for expressing himself too liberally against the Jesuits in behalf of Kings. On this Pope's taking away the Corinthian Brass from the Roof of the Pantheon, to make Pillars for the High Altar of St. Peter's, Pasquin complain'd in A Pasquithese Words, Quod non fecerunt Barbari fecere Bar- nade. berini. He was faid to have been no Friend to the Fesuits, yet never openly discountenanc'd them. Indeed he quite cashier'd Fesuitesses, who had underhand grown into an Order very advantagious to that Society. One of this Order wrote directly against the Pope's Authority, affirming he could do no more out of his Diocess than another Bishop, and that his Bulla Cene thunder'd out so formally every Year was but a Bawble. That the Grandeur of the Apostolick See might be more advanc'd, Pope Urban, in 1631. gave the Cardinals the Title of Eminence, and declar'd the Common-Title of Ewealth of Venice equal to Kings. In 1632. the minence Duke of Urbin dying without Male-Issue, that the Cardi-Dutchy devolv'd to the Roman See, the Pope either nals.

out of Moderation or Policy, rather chufing to annex it to the Papacy, than to bestow it on his Nephew Taddeo Barberini, who follicited for it. This Pope endeavour'd to re-establish the Catholick Religion in England by one Rossetti, afterwards a Cardinal, and one Conne, a Scotchman, but his Defigns were disappointed. Pope Urban, about the end of his Papacy, unhappily fell into a War with the Duke of Parma, that fet all Italy in a Flame, which, notwithstanding, ended in a Peace, yet was however prejudicial to the Pope's both Pallavicini Purse and Reputation, as Ferrante Pallavicini made appear in his Satyrs, which foon after cost him his Life at Avignon. This Pope dy'd on the 29th of July in 1644. having held the Pontificat Twenty One Years, wanting but Eight Days. His greatest Fault was Nepotism, or too great an In-

INNOCENT

X.

1644.

loses his

Life.

dulgence to his Nephews and Family. Innocent X. otherwise call'd Cardinal Pamfilio, a Roman, was elected next. He prov'd ungrateful to the Barberini, thro' whose means he had obtain'd the Pontificat, for he forc'd them privately to fly into France, tho' he was afterwards reconcil'd to them. He sent Rinuccini, Arch-Bishop Foments of Fermo, into Ireland to manage the Rebellion the Rebelli- there against the English. This Bishop behav'd himself very imperiously in his Commission, Ex-

communicating all the Papists that had confented to a Peace with the King, yet at length, having caus'd great Distractions and Tumults, he was forc'd to leave that Kingdom. This Pope granted a Dispensation to Casimir, King of Poland, to marry his Brother's Widow, which is no wonder, if it be true that he himself had formerly been too familiar with his Brother's Wife, the infamous

Severity to Donna Olympia. The People of Castro having murder'd their Bishop, he caus'd their City to be utterly destroy'd, leaving only a Pillar with this Inscription, Here was Castro. He was no Friend

Castro.

land.

to the Religious Orders, and abolish'd some of them, yet lest the worst behind. He condemn'd the Jansensts in 1643. yet, notwithstanding his infallible Decree, Pope Innocent XI. was afterwards very kind to them. Pope Innocent X. dy'd at his Palace of Monte-Cavallo on the Seventh of January, in 1655. having been Pope Ten Years, Three 1655. Months and Twenty Three Days. He was extreamly rigorous in doing Justice, well vers'd in Business, and had the Character of a very skilful, understanding Person, but 'twill be the Eternal Reproach of his Weakness, that he let a crafty rapa-His Weakcious Woman lead him by the Nose, as Donna ness.

Olympia did. He was succeeded by

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Alexander VII. call'd before his Advancement ALEXAN-Cardinal Fabio Chigi of Siena. He began his Pon-DER VII. tificat very plaufibly, for he refus'd to admit any of his Kindred about him to avoid the Slander of Nepotism; but either he dissembl'd then, or chang'd Dissimulahis Mind afterwards, for at length he admitted all tion. his Relations, giving them vast Riches and Preferments, especially to his Nephew Flavio Chigi, whom, tho' a Person of a vicious Life, he made his prime Minister. Queen Christina of Sweden, having refign'd her Kingdom, and renounc'd her Faith, this Pope confirm'd her at Rome on Christmas Day in 1655. giving her the new Name of Christina Alexandra. He got the Fesuits re-admitted into the Commonwealth of Venice, in 1657. after they had been banish'd thence many Years. In 1661. he publish'd a Decree in Favour of the Immaculate Conception of the bleffed Virgin Mary, denouncing fevere Penalties on all that should any ways maintain the contrary. The fame Year he canoniz'd Francis of Sales, Bishop of Geneva. About this time the Sorbonists censur'd two Books, one of James Vernant, who afferted the Pope's Infallibility in Derogation of Councils, Kings and Bishops; the other of Amedeus Guimenius, who defended the R 3

the Morals of the Jesuits. This mightily offended the Pope, who desir'd the King of France to revoke those Censures, and condemn'd them at Rome in 1665. but his Bull was slighted by the Parliament of Paris, and the Censures of the Sorbonists maintain'd. This Pope dy'd on the Twelfth of May in 1667. in the Sixty Ninth Year of his

Age, having held the Pontificat Twelve Years, One Month and Sixteen Days.

CLEMENT IX. Clement IX. otherwise call'd Cardinal Rospiglioss of Pistoia, succeeded him, June the 20th. Alphon-so, King of Portugal, being depos'd, and divorc'd on account of Impotence, this Pope granted a Dispensation for his Brother Don Pedro's marrying his Queen, but to put the better colour on this extraordinary Action, 'tis said he was necessitated to it, the Marriage being already consummated, and the Queen big with Child. This Pope was so affected with the Loss of Candia, that it hasten'd his End, dying soon after the Surrender of that Place, on the Ninth of December in 1669. having liv'd Seventy One Years, and govern'd the Ponti-

liv'd Seventy One Years, and govern'd the Pontificat Two Years, Five Months and Eighteen Days.

He was fucceeded by

CLEMENT X.

Cardinal Altieri. He was not chosen 'till the Ninth of April following, in the Year 1670. by reason of various Factions in the Conclave. Upon this Pope's Election the following Pasquinade was made,

A Pasqui- Altieri, le tue Stelle sono fisse è erranti?

nade. Se sono erranti, non te diran il vero;

Se sono fisse, non andaranno avanti.

To which it was answer'd.

Sciecco, le mie Stelle non sono erranti,

E me diran il vero; sono fisse,

E col Moto del Ciel andaranno avanti.

Which

Which may be thus English'd. Altieri, are thy Stars fix'a or wandering? If they are wandering they will not tell thee the Truth. If they are fix'd they will not go forward. The A fwer was. Fool, my Stars are not wandering, and they will certainly tell me the Truth. Nay, tho' they be fix'd, they will move with the Motion of the Heavens. Being unable to govern, on account of his Age, he committed all Administration of Affairs to Cardinal Paluzzi, whom he adopted for his Nephew, and gave him his own Name. Yet this manner of Proceeding occasion'd divers Speculations among the Politicians, one of which was, that that Cardinal being but poor, and withal covetous, as the Romans generally are, they fear'd the Court might by him be inclin'd to a scandalous Parsimony, the Officers become mercenary, and all Benefices be fer to Sale, as they were in the time of Innocent X. This occasion'd divers Pasquils or Libels against Libels athe Pope, whereof one was fix'd under his Picture gainft the that hung over his Bed-Chamber Door, which in Pope. Italian was, Qui sto per Insegna. Here I stand for a Cypher. Another was tack'd to Cardinal Altieri's Door, being this, To the most Eminent Cardinal Signor Paluzzi Altieri, by Title Cardinal-Patron, but in reality Pope himself. A third was fet over the Pope's Chamber Door, being, To his Holines's Clement X. our Lord and Prince, living under the Tuition of Cardinal Altieri. This Cardinal caus'd an Edict to be publish'd, to take away the Privilege which Cardinals and Ambassadors had of being exempted from the c mmon Imposts on Merchandise and Provisions brought to Rome, whereupon arose a great Quarrel between him and the Foreign Ministers, particularly the Duke d'Errees, the French Ambassador. This Cardinal, assuming all Matters into his own Hands, fuffer'd no Application to be made to the Pope but thro' his Means simony of and Intercession. Nor would he permit the Seals his Favou.

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to pass for any Livings or Benefices, unless he were first brib'd, in which he was so strict that a Living of Ten Crowns a Year did not escape him without some Acknowledgment. Now for better Management of this Simoniacal Traffick, he

appointed Brokers to fet up an Office in the Pallace, where they were to bargain and contract publickly for Offices and Benefices. In 1675, the Pope celebrated the Jubilee with a vast Concourse of People, as is usual upon such Occasions. The fame Year he made Five Cardinals, whereof Cardinal Howard was one, but the French King would not own any one of that Promotion, because the Person he had nominated was not advanc'd to that Dignity. After a longer time than was expected, this good old doating Pope dy'd in 1676. and on his Death-Bed complain'd much of his Nephew-Favourite, to whom, upon a certain Occafion, he faid, You may well content your self, having been Pope Six Years; Suffer me now to follow my own Inclinations, and execute the Pontificat only for Six Hours.

INNOCENT XI.

Innocent XI. or Cardinal Odescalchi of Como, in the Dutchy of Milan, was advanc'd to the Papal See on the 21st of September following. He was made Cardinal-Legat of Bologna, and Arch-Bishop of Navarra, by his Predecessor, and chosen Pope by the Cardinal Zealots after great Heats. His first Action was regulating the Abuses of Nepotism, when to calm his Nephew Don Livio's Refentments, he gave him his Estate of 30000 Crowns per Annum, yet forbad him either to receive or return Visits under the Notion of Nephew to the Pope. He prepar'd a Bull against Nepotism, and us'd Endeavours to induce the Cardinals to establish it for ever, but 'twas thought those good Men, who all liv'd in hopes of the Triple Crown, would not by any Artifices be brought to allow of fuch a Self-denying Sanction. He next shorten'd

his Domestick Expences, and Ambassadors Privileges, which last were wont to give Sanctuary to Criminals in their Palaces, which he reform'd. He promoted a general Reformation of Manners, banish'd Strumpets, discourag'd Gaming, and took care of Creditors, He likewife suppress'd an Office of the Immaculate Conception of the Virgin Mary, and could he in like manner have extirpated all the rest of the gross Abuses of the Church of Rome in her Worship, we might reasonably allow him the next Place to St. Gregory the Great. But fuch a mighty Work could never be expected from one who was so great a Friend to the Religious Orders, yet the Jesuits ever thought him an Enemy to them, which, if fo, was no small Argument of his Goodness and Courage. Hereupon he very much countenanc'd the Jansenists in France, par-Countenanticularly Monsieur Arnaud, the Champion of that ces the Jan-Sect, and caus'd La Chaise, the French King's Con-fenists. fessor, and Maimbourg, the Historian, to be summon'd to Rome, yet whom the French King would not fuffer to go, taking them under his Protection. At length the Pope made Maimbourg to forfake his Society. He allow'd Queen Christina of Sweden 12000 Crowns a Year, in lieu of what she had lost by the Wars. He did all he could to procure a Peace between the Empire and the French, and promoted a War with the Turk. He had some Difference with the Spanish Ambassador, which was at length amicably adjusted. He differ'd next Differs with the King of France about disposing of with the Church Benefices and Lands, which the latter France. claim'd and put in practice, and which was afterwards confirm'd by a French Council, who call'd the Pope's Brief, publish'd on this Occasion, an Invasion made on the Gallican Church. This ended with a Victory on neither fide, both proving obstinate. Another Difference follow'd about the French

ridiculous Indulgen-

Ambaffador's Privilege, which likewife was never adjusted. This Pope had Twenty Six Cardinals Suppresses dy'd in his time, whereof he fill'd up the Vacancies of Ten, and left the rest unsupply'd. He suppress'd a world of Indulgences, granted by his Predecessors for 80000 Years; such as that of Engeni-III. to the Revelation made to St. Bernard of a Blow or Stroak on the Shoulder from our Lord Fefus Christ; of John XXII. to those who kis'd the Measure of the Sole of the Bleffed Virgin's Foot; of Leo X. to all that were of the Cord of St. Francis; to those that when the Clock struck faid the Angelical Prayer to the Image of the Immaculate Conception of the Virgin Mary, fet in a Circle with the Moon under her Feet; of Paul V. to those who faid Blessed be the Holy Sacrament; and the like. He likewife condemn'd feveral Propositions concerning Morality which were really scandalous, and supported by the subtle Fesuits. Before his Death he obtain'd a League between the Emperor, Poles and Venetians against the Turk. This Pope, tho' Doctor Burnet would have us believe he was weak and ignorant, was nevertheless a Person of known Prudence and Understanding, and having the Affistance of his chief Minister Cardinal Cibo, a Man of excellent Parts and unblemish'd Integrity, would assuredly have answer'd the Expectation of the World, had not the Badness of the Times and Corruption of the Roman Church hinder'd all good Proceedings. But as Christianity is now torn and defac'd, 'tis not conceivable how the Ruptures in the Church can ever be heal'd, and her Pristine Beauty restor'd, unless the Divine Power will be pleas'd to take this Bleffed Work into his own Hands, and by a Miracle, contrary to that of Babel, deliver us from our Confusion of Tongues and bloody Discords in Religion. This Pope dy'd in 1689. having held the Pontificat Thirteen Years,

Alexander VIII. a Venetian, of the Family of ALEXAN-Ottoboni, succeeded. His Father, Mark Ottoboni, DER VIII. bought a Patent of Nobility in 1646, which cost him 100000 Ducats. His Son Peter (this Pope) His first Prehaving fludy'd first at Venice and afterwards at ferments. Padna, receiv'd the Degree of Doctor of Laws in the last of these Places, which having done he went to Rome at the Age of Twenty Years. Under Pope Urban VIII. he had the Government of Terni, Rietti and Citta Castellana, together with the Charge of Auditor of the Rota. He receiv'd the Cardinal's Cap under Innocent X. in the Year 1652. Two Years after he was made Bishop of Brescia. He was Datary under Alexander VII. and at length was elected Pope the Sixth of October, in the Year 1689. in the room of Innocent XI. The War that What conwas violently kindled between the Empire and tributed to France contributed not a little to his Election, for his being Pope. the Cardinals that were Neuters fear'd, and that with Reason, that they should hazard the Catholick Religion too much, by chusing a Subject of Spain as the late Pope had been, whose Partiality against France had done an infinite Kindness to the Protestants, and therefore Ottoboni, as he was a Venetian, would be a much more proper Person to fill the Papal Throne. The only Advantage France had by this Election was, that Pope Alexander fo powerfully ftirr'd up the Venetians against the Turks promising them considerable Assistance, that he thereby knock'd o'th' Head the Peace the Emperor expected to conclude with the Port, that he might have been in a better Condition to have employ'd his whole Force against the French. As to other Matters Pope Alexander employ'd the Politicks to chiefest of his Politicks towards enriching and rai-raise his fing his Family, and in lefs than Three Weeks having plentifully provided for all his Nephews, he was told by a bold Courtier that he refolv'd to lofe no Time; Oh! Oh! (quoth he) Some venti tre Ho-

re e mezza, that is, he thought it a long time to do so little as he had done. It may be the great Age of this Pope was not the only Cause that oblig'd him to heap fo great Riches on his Family with that Diligence; perhaps he confider'd Rome had had leifure fufficient to forget the Diforders of Nepotism, which had not appear'd in all the long Pontificat of Innocent XI. and therefore he might be the better able to advance his Nephews Interests. The Differences of the Court of Rome with France nothing affected him, yet that Affair was of too great Confequence to be neglected, and if Alexander VIII. had had as great Zeal for the Welfare of St. Peter's Chair as he had to raise his Family, even the little time he had to live would have been fusficient to have ended those Differences. But thro' his Delays he left his Successor the Glory of re-establishing the Authority of the Papal See in France. This Pope contented himself with amufing the French Ministers, but at length by the publishing of a Bull a little before his Death they faw plainly he did but play upon them. They nevertheless sooke him fair the better to gain their Ends, but at last Alexander disappointed them by his Death, which happen'd on the First of February, in the Year 1691. after he had held the Ponti-

ficat Sixteen Months wanting some sew Days. He

A Presage was then 82 Years old. When this Pope on the

of his Death Thirteenth of September, 1690. gave the Cardinal's

Cap to the young Cardinals Barberini and Altieri
the Mitre chanc'd to drop off his Head in a full

Consistory, which the Speculatists took for a Presage that his Holiness would not live long; in which

Opinion they were confirm'd the Sixteenth of October in the same Year, when the Pope canoniz'd

St. Laurencio Justiniani, St. John de Capistrano,
St. John de S. Facondo, St. John de Dio, and St. Pascal de Baylen. However this be, 'tis certain Gia-

conius and Platina have all along remark'd in their

Lives

Lives of the Popes, that divers Pontiffs have dy'd after such Solemnities. Most true it is, Pope A-lexander grew so weak upon this Act that one Night he was like to fall in the Fire. Cardinal Coloredo, &c. assisted his Holiness in his Illness, and when he saw the Physicians despair of his Recovery he press'd him to prepare for his End. The Day sollowing the Pope caus'd Twelve of the Cardinals of the Holy Office to come to him, to whom, having dress'd himself in his Pontifical Habit, he made an

elegant Harangue in Latin.

Innocent XII. a Neapolitan, call'd before his Ele-INNOCENT vation Cardinal Antonio Pignatelli, of a confiderable Family in the Kingdom of Naples. He came very young to Rome, to learn in a certain Seminary what was requifite for an Ecclefiastick Life, which he had chosen. Having finish'd his Studies several Popes grew acquainted with his Merit. Being but a Prelate Urban VIII. made him his Vice-Legat in the Prefer-Dutchy of Urbin. Innocent X. made him Inquifi-ments. tor of Malia, Governor of Viterbo, and Nuncio at Florence. Alexander VII. fent him in quality of his Nuncio to Poland and Vienna. Clemen: X. made him Bishop of Lece, Secretary of the Congregation of Bishops and Regular Clergy, and his Steward of the Houshold. Innocent XI. honour'd him with a Cardinal's Cap, and made him Bishop of Fayencia, Legat of Bologna, and at length Arch-Bishop of Naples. Being chosen Pope he took the Name of Innocent XII. as well out of an Acknowledgment to and in Memory of his Benefactor, as to shew the firm Resolution he had taken to imitate all his Virtues. He declar'd immediately he would do his Endeavour to tread in all that Pope's paths, and above all withstand Nepotism as much as he had done. He promis'd to give no Employment but to Persons of Merit, without having any the least Regard either to his Friends or Relations. The Day following, which was the 23d of July,

he made a very pathetick Oration to the Cardinals, affuring them he would labour incessantly for the Glory of God and the Good of the Church, for the maintaining of Justice, and in Defence of the Holy See. He expressly forbad all Officers of Justice to take any Bribes, or to favour any one upon any Consideration. He had frequent Conferences with Cardinal Casanata about finding Means to put a stop to all Abuses and Vices that had crept into the Government and City of Rome, during the Ricean Late Administration. He recommended Occonomy

treme Par- and good Husbandry to his Steward and other Offimony. ficers of his Chamber, and order'd that the Ex-

pence of his Dinner should not exceed a Teston (about 20 Sols.) He suppress'd all unnecessary Charges, and among them the Generalship of the Ecclesiastick State, and the Gallies, which were then in Possession of Antonio and Marco Ottoboni. He said these Officers did but impoverish and drain the Apostolick Chamber, and that War was not

Takes away suiting with the Successor of St. Peter. He told the Privile-the Foreign Ambassadors, then resident at Rome, that ges of Amhe design'd to establish a good Oeconomy in his bassadors.

Capital, and that he would allow of no Protections in their Houses, nor Disorders from their Domesticks, for that he had been thrice Nuncio, and observ'd other Potentates did the like. Hereupon he order'd Sixty Sbirri to prevent any fuch Pretenfions, and commanded the Garrison of the City to be affifting to them in case of necessity. About a Month after his Election he began to give publick Audience every Monday to the Poor, and all others that had any thing to ask of him or propose to him. He would also be made acquainted with all that pass'd in the State of the Church, and heard all those patiently that presented themselves before him. But some time after he was constrain'd to interrupt this good Course, on account of a very dangerous Fall he had, wherein he grievously wounded his

Thigh.

Thigh. This Accident happen'd the same Day he had given Orders for hanging a young Man of about Twenty Years of Age, who had never committed any other Crime than only opposing the Shirri. The People, offended at fo fevere a Pro- His Severiceeding, and so little known at Rome, fa d openly, ty censur'd God had fent a Mortification on the Pope's Thigh by the Peo-meerly because he refus'd Mercy to this young Man, who feem'd fo little to have deferv'd Death, notwithstanding all the Intercessions had been made on his Behalf. However this were, 'tis certain this Act of Severity contributed extreamly to the Security of the City, and the re-establishing of Juftice. Before Murthers had been to common at Rome, that during the last Conclave only One Hundred and Eighty Two Persons had been kill'd. During the Pope's Illness Cardinal Fabroni, his Secretary, receiv'd Petitions every Monday, and made a Report of them to his Holiness. When he was a little recover'd he began again to give Audience in Person as before. 'Tis true this got him a great deal of Reputation, but yet his Petitioners did not receive all the Satisfaction they could have wish'd. Tho' they had Recourse to his Holiness in their Necessities they rarely obtain'd what they expected, because this Pope was a Man of no Re-Wasa Man folution, and never granted any Favour without of no Refothe Advice of his Ministers. He nevertheless brought lution. a certain Prince to Reason, and made him pay his Creditors. A certain Duke was clapp'd up in the Castle of St. Angelo, for threatning a Prelate, his Uncle; and another Cavalier was banish'd the City, notwithstanding great Intercessions, for committing some Outrages. Certain Ladies were put in Prison for playing at Basser, contrary to the Pope's Orders. He at the same time order'd the Strapado to be given to some Shirri, for taking Mony to con-ceal certain Players at Cards and Dice. He com-Perukes manded that no Ecclesiasticks should presume to from the Wear Clergy.

wear Perukes, and that the Preachers should be more decent and modest in their Sermons. He oblig'd the Curates of Rome to affemble every Wednesday, to resolve Cases of Conscience. When the Hereditary Prince of Denmark came to Rome, in the Year 1692. to fee that City, and the Ceremonies of the Holy Week, he made him great Prefents, His Compli- and fent some Cardinals to let him know That his

ment to the Holiness verily believ'd the coming of so great a Prince Denmark, as he was to Rome, during his Pontificat, would make him live some Years the longer; and that if he was dispos'd to do him the Honour to come and see him, he had nothing to do but to regulate the Ceremonies with which he would be receiv'd. The Prince nevertheless declin'd accepting his Holiness's Invitation for feveral Reasons. He contented himself with feeing the Pope Incognito in divers Solemnities, who upon Holy Thursday, passing by him as he went to wash the Feet of those that were to represent the XII. Apostles, said to him, Riverisco molto il Signor Conte, I am my Lord Count's most Humble Servant. At this some Cardinals were offended, as if the Pope had not kept up his Authority, by faluting fo publickly a young Prince who went only by the Name of Count; yet his Holiness was so far from repenting of his Civility paid that Prince, that he commanded them to give him all the Diversion they could, during his Stay at His Kind-Rome. This Pope's greatest Application was to do

Poor.

ness to the good to the Poor, whom he call'd his Nephews. He plac'd 5000 of them in the Palace of St. Fobn Lateran, and affign'd them 300000 Crowns yearly for their Maintenance, and besides whenever he rais'd any Sum he immediately fent it to that Hospital. The Building he added to that Palace cost him at least 100000 Crowns. The greatest part of these Poor were nevertheless dissatisfy'd, by reafon they were debarr'd of their former Liberty of begging about Streets, which it feems they preferr'd

to this good Treatment, As for lazy Fellows and fturdy Beggars, they were either banish'd or put in Prison and punish'd. After the Cardinals Alti- Disbliger eri and Spada, who were in the Interests of France, his Subjects had perfuaded the Pope to fell some Thousands of Bushels of Grain to the King of France, and the People of Rome and the neighbouring Places began to be in want of it, his Holiness did not hear those Acclamations he was wont to do. Also Bread being leffen'd by fome Ounces, whenever the People faw the Pope in the Streets they cry'd Beatissimo Padre Pagnotti grossi, Most Holy Father give us great Loaves; and this instead of their wonted Exclamations, which were for Benedictions and Indulgences in Articulo Mortis. The good Pope not being able to remedy this Dearth of Corn, by reason the last Year had not been very plentiful, he declin'd going abroad so often in publick, and this to avoid the Importunities of the People whom he could not fatisfie. This Pope, being a Neapolitan, and Too much having been Nuncio at Vienna and Madrid, the favours House of Austria firmly believ'd he would be in France. their Interest, and reckon'd much on the good Affection the Nuncio's affur'd them of from the Pope, yet was it to be observ'd the French at the same time obtain'd of his Holiness all they pleas'd, and that Cardinal Fourbin, who had great Interest in the Cardinals Altieri, Spada, Panciatici, Albani, and others the Pope's Creatures, was admitted to Audience as often as he thought fit, whence he never return'd without some Favour obtain'd. body but knows how the Affair of the Regale was at length terminated, and what ways the Pope made use of to make Peace between the Christian Princes. After some Years Enjoyment of the Papal See with a tolerable good Character, his Holiness fell dangeroully ill in the Month of November, in the Year 1699. whereupon, thro' an Opinion the Cardinals had he could not hold it long, they of Italy began

liticks.

to bestir their Stumps in order to a new Election. each feeking to promote his own Fortune, or that French Po- of some Friend. The King of France on his part refolv'd to be before-hand with other Princes, and therefore immediately dispatch'd to Rome the Cardinals d'Etrees and Fanson, to take care at least that if they could not get one elected who would be for him, they should see he should not be against him. But when the Pope, tho' he did not recover his Health entirely, was fo far amended that he gave Hopes he might govern the Church yet some Years longer, the Business of their coming was cover'd with the specious Pretence of gaining the Jubilee of the Holy Year. However his Holiness relaps'd the following Year, and dy'd in October 1700. at Eighty Two Years of Age, after he had enjoy'd the Papacy Nine Years.

CLEMENT

The present Pope Clement XI. was born in the Year 1650. of a very confiderable Family in the Territory of Urbin. As he had all along made his Court to the old Cardinal Ottoboni, he found his Advancement in that of his Protector, who, becoming Pope, immediately made him his Domestick Prelate, Secretary of the Briefs, and at length Cardinal. He is very learned, as he has made appear in divers Academies whereof he was a Member, especially in that of the deceas'd Queen of Sweden, who had a particular Esteem for him for his profound Knowledge in Antiquities. He always kept at Court, and the Popes consulted him on all Occasions of Importance. After the Death of the learned Cardinal Slusius at Liege, he was thought most proper to fill his Charge of Secretary, which Employ he kept both under Alexander VIII. and Innocent XII. Under this last he was one of the Cardinals of the Palace, and that Pope happily made use of him in the Dispatch of divers Affairs. He is of an easie and obliging Access. His Air is good, and his Appearance

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very Majestick. He is naturally very officious. He loves learned Men, and declares himself the Protector of all that have Merit. There is nothing Too much to be reproach'd in him, but that he is too much Frencha Frenchman. He was one of the Ministers whom man, the French Cardinals demanded, when they gave their Consent to the Election of Innocent XII. Another Author fays of him, that his Father was Charles Albani, Master of the Chamber to Cardinal Charles Barberini now living. He was Nephew to Cardinal Albani, Library-keeper of the Vatican, in the Time of Urban VIII. who did all he could to raise this Family, having made his Grandfather a Senator of Rome, inafmuch as whenever there was any Difference between the Cardinals Barberini, (Brothers,) they always had recourse to him to reconcile them. The same Author says, this Pope had ever apply'd himself to his Studies from his Youth, and that he had scarce obtain'd the Prelacy before he had feveral Governments given him, of all which he acquitted himfelf honourably, especially of those of Rieti and Orvieto. He was afterwards call'd to Rome by the Cardinal of Luca, who strove mightily to advance him during the Papacy of Innocent XI. to whom he earnestly recommended him, but that Cardinal dying, Albani remain'd some time at Rome without making any Figure: He was nevertheless afterwards made Secretary of the Briefs by Innocent XI. Alexander VIII. becoming Pope, he told his Nephews he would make what Cardinals they pleas'd, but as for one, Francis Albani, he would have no Opposition against him. This Pope goes for an honest and charitable Man. He is so good natur'd Accur'd of he can hardly refuse any Body, which makes some rash Proaccuse him of promising the same thing to several mises. at once. He is also said to have as many Confidents as Clement IX. had Mistresses. He has a particular Lové for his Countrymen, is Jovial and Agreeable,

Agreeable, and not over scrupulous. He was eleded Pope November 22. in the Year 1700. by an Unanimous Vote of 57 Voices; upon which, turning towards the Crucifix on the Altar, he faid very passionately, I swear before that God, who is to judge me, that I accept the Pontificat meerly to remove the Scruples the Divines have made me, that I should sin mortally if I refus'd it. He need not have made this Protestation, which nevertheless was a great Confolation to all the Cardinals, fince they knew it proceeded from a fincere Heart. He was immediately plac'd on the Pontifical Throne, where he receiv'd the first Adoration from the Cardinals with their Crosses, and after them from the Conclavists, being those that are thut up in the Conclave with the Cardinals to ferve them. They all shed abundance of Tears, as the Pope himself did. About Ten he was conducted to the Cell of Cardinal Ottoboni, where he took a little Refreshment and Repose. Towards Noon, after having receiv'd the Queen of Poland, he went a fecond time, weeping all the way, to the Chappel, with the Triple Crown and Papal Rochet, to receive the fecond Adoration from the Cardinals with their Copes, and from the Princes and Roman Barons, who now might enter the Conclave. Thence he was carry'd in a Chair, adorn'd with the Cope and Mitre, to St. Peter's Church, with the Acclamations of an infinite number of People, more than had ever been known before. Being feated on the Tribunal, still with Tears in his Eyes, he receiv'd the third Adoration, when embracing every one of the Cardinals in particular, he begg'd of them to recommend him to God in their Prayers. He owes his Elevation meerly to his Merit, and the Conjunction of feveral Affairs and Circumstances: And his Age, which at another time would have been a just Objection against him, did not a little contribute to his Elevation, and this

this without doubt, because in so critical a Time as this there was occasion for a Person of a good Head, and who should be capable to take up the strongest Resolutions, and maintain them, which could not be expected from extream old Age. On the other Hand the Cardinals, by this Election, were willing to prevent a sudden Vacancy in the Holy See, which they knew at this Juncture might have had bad Effects.

Altho', by what has been said, it sufficiently appears the Popes have all along liv'd wicked Lives, I mean from Boniface III. to Clement X. yet for further Proof of what I have advanc'd I will confirm my Assertions by several Reasons and remarkable Sayings of the Fathers of the Church, as also by divers Decrees of ancient Councils, and especially by three Texts out of the Holy Scriptures very proper for my purpose. But, before I do this, I will present the Reader with certain ancient Spanish Proverbs, which paint to the Life the wicked Lives of the Popish Clergy.

The Spanish Tongue is not only eloquent and Richness of copious, but likewise sententious. It has in it ma-the Spanish ny Proverbs, which are certain short, Intentious Language. and true Sayings, allow'd by the compton Confent of all Ages. These Proverbs have in all Languages been approv'd both by the Learned and Unlearned, being certain Principles the Latinists call per se nota, against which whoever should argue would be esteem'd not only ignorant but a Fool. That the Spanish Tongue is thus rich in Proverbs and fententious Sayings may appear from the Book entitled Celestina, I mean the First Part, for the Second is but an Imitation; as likewise by the Collection of the Comendador Hernan Nunez, an eminent Rhetorick and Greek-Professor in the University of Salamanca, whose intent was not only to gather an infinite Number of Spanish Proverbs, but also to have commented and expounded them, in

like manner as Erasmus has done the Latin Adagia. Now if this Comendador had pursu'd his Design our Spanish Tongue would certainly have had a great Treasure. But you will ask perhaps what Proverbs have to do with the Pope and his Ecclefiafticks? to which I answer, These Spanish Proverbs fo paint the Priests and Friars to the life, that they hardly need any other Picture, and this from the Boy that serves at Mass to the very Pope himself. I had all these Proverbs out of the Collection of the aforesaid Comendador, and which are as follow.

Proverbs against the Popifh Clergy.

Sin Clerigo y Palomar ternas limpio tu Lugar.

Without a Priest or a Dove-house you may always keep your felf clean.

Si boo Negocio trazedes, Frade, podeys falar de la Calle. Portuguese.

If your Bufiness be good, Father, you may speak even from the Street.

Entrays, Padre, sin Licencia, o os sobra Favor, o falta Verguença.

Since you come in, Father, without Leave, I must conclude you have either too much Fa-· vour or too little Modesty.

Clerigos, Frayles, Picazas y Grajas, do al Diablo tales Alhajas.

Priests, Friars, Mag-Pies and Jack-Daws, the Devil take all fuch Jewels.

Frayle ni Judio nunca buen Amigo.

Neither Priest nor Few was ever a good Friend. Hize a mi Hijo Monazillo, y tornoseme Diablillo. \* An Aco- I made my Son a \* Servant at Mass, and he is

turn'd a little Devil.

Quien quisiere su Hijo Vellaco del todo, meta lo Missario o Moço de Coro.

He that has a Mind to have his Son a compleat Villain let him breed him up either at the Altar or in the Choir.

she Spanish Language.

lyte.

Moço Missero, Abad Ballestero, y Frayle cortes reniego de todos tres.

I defire to have nothing to do either with a Boy that serves at Mass, a hunting Abbot, or a fawning Friar.

Monja para parlar, y Frayle para negociar, jamas se vido tal Par.

A Nun for prating and a Friar for cheating, God deliver me from fuch a Couple.

Ni Amistad con Frayle, ni con Monja que te ladre. Neither have Friendship with a Friar nor a Nun, lest they cheat thee.

Ni fies en Monje prieto, ni en Amor de Nieto. Neither trust a Black Monk nor a Professing Nephew.

Ni a Frayle descalça, ni a Hombre callado, ni a Muger barvuda no le des Posada.

Neither lodge a Bare-footed Friar, a Man of few Words, or a bearded Woman.

Nunca vi de Cosas menos, que de Abriles, à Obispos buenos.

Nothing comes feldomer than the Month of April or a good Bishop.

Bendita la Casa que no tiene Corona rasa.

Happy is that House which has never a shav'd Crown in it.

Ni fies Muger de Frayle, ni Barajes con Alcayde. Neither trust a Friar's Leman nor an Alcayd's Gaming.

Ni Mula Mohina, ni Moça Marina, ni Poyo à la Puerta, ni Abad por Vezino.

I desire to have neither a She Mule, a Sea-Port Servant, a Bench at my Door, or an Abbot for my Neighbour.

Ni Frayle por Amigo, ni Clerigo por Vezino.

Neither take a Friar for thy Friend, nor a Priest for thy Neighbour.

Ni buen Frayle por Amigo, ni malo por Enemigo. S 4 DeDefire neither a good Friar for thy Friend, nor a bad one for thine Enemy.

Por las Haldas del Vicario sube la Moça al Campanario.

By the Skirts of the Vicar the young Lass gets up into the Belfry.

Muchas vezes de Hombres casados, Clerigos y Soldados no son amados.

For the most part Priests nor Soldiers are not belov'd by marry'd People.

Obispo de Calohorra haze los Asnos de Corona. The Bishop of Calohorra makes Priests of Asses. Ni de Frayle, ni de Monja no esperar de recebir nada.

Expect to get nothing either by a Friar or a Nun. Si con Monja quieres tratar cumplete de guardar. If you have a mind to trade with a Nun be sure you be on your Guard.

El Frayle que pide Pan, Carne toma si se la dan. The Friar that asks Bread of you will take Meat too if you'll give it him.

De los Vivos muchos Diezmos, de los Muertos mucha Oblada.

Tithes from the Living, and Offerings from the Dead.

Al Cabo del Año mas come el Muerto que el Sano. At the Year's End it will be found the Dead eat more than the Living.

Andad Diablos tras aquel Finado que no mandó nada.

The Devil take those Dead that leave nothing, quoth the Priest.

Huertar el Puerco, y dar los Pies por Amor de Dios.

To steal a Pig and give his Petitoes for the Love of God.

Unas de Gato, y Habitos de Beato.

The Claws of a Cat and the Habit of a Saint.

Cuentas

Cuentas de Beato, y Unas de Garavato.

A Saint's Words but a Vulture's Deeds.

La Cruz en los Pechos, y el Diablo en los Hechos.

The Cross on our Breasts but the Devil in our Hearts.

Haz lo que dize el Frayle y no lo que haze.

Do what the Friar fays, but not what he does.

Sea Milagro, y hagalo el Diablo.

Let it be a Miracle tho' the Devil do it.

La Carcel y la Quaresma para los Pobres es hecha.

The Jail and Lent were made for poor Folks.

Camino de Roma ni Mula coxa, ni Bolsa floxa.

He that takes a Journey to Rome should neither have a lame Mule nor a lank Purse.

Roma, Roma, la que a los Locos doma, y los Cu-

ordos no perdona.

O Rome, Rome, thou that tam'ft Mad Folks and wilt not forgive the Wife, (those that pry in-

Quien tiene Pie de Altar, come Pan sin amassar. He that has hold of the Altar eats Bread without being at the trouble of kneading it.

No ay Casa harta, sino donde ay Corona rasa.

No House can have any superfluous Person unless it be a shav'd Crown.

Quien es Conde y dessea ser Duque, metase Frayle en Guadalupe.

He that is a Count and desires to be a Duke, let him get to be a Friar in Guadalupe.

Rey por Natura, y Papa por Ventura.

A King by Nature, and a Pope by Chance.

Al Frayle hueco Soga verde y Almendro seco.

For a hollow Friar a green Halter and a dead Almond Tree, (the Gallows.)

By all these most true and expressive Proverbs it appears what Opinion even the Papists have of their Priests and Friars, therefore happy are they that know and sly from them, pursuant to what God

com-

Jerem. 51.6. ah; Flee (said he) out of the midst of Babylon, and deliver every Man his Soul, that ye be not cut off on account of her Iniquity, &c. Do not fear Poverty, for God is the God of Plenty. He shall assuredly take care of ye, according to what Holy

the young Ravens which cry. Moreover the fame

Job 38. 41. God ask'd patient Job, who provideth for the Raven his Food, when his young Ones cry to God for Sustenance? If God then provides for the Beasts and young Ravens, will he not much more do so for Man, who was made after his own Likeness and redeem'd by the Blood of his Son Christ; especially if that Man, abhorring Superstition and Idolatry,

been young (said Holy David, that had been greatly experienc'd both in the Power and Mercies of God) but now am old, yet have I not seen the Righteons for saken, nor his Seed begging Bread. The good Man will never want, since even the Beasts,

Dan. Apocra brought Bread to Elijah, and by Habbacuc, who by God's Command brought a Dinner to Daniel in

the Lion's Den.

Now as to all this I have faid concerning the bad Lives of the Popish Ecclesiasticks, I must confess there are some good among them, who, as soon as they shall thro' the great Mercy of God be convinc'd of their Errors, will, I hope, leave 'em, and prove, as many have done, true Preachers of the Holy Word. God grant the same Mercy to those that continue in their Errors, that the Kingdom of Antichrist may fall, and that of Christ be exalted. Now let us come to the Reasons and Testimonies I have promis'd.

Two Ro- There have been two Roman Empires, if it be man Em-lawful to call the Usurpation of the Pope an Empires.

pires. pire, the one Ancient and the other Modern. Both

began

began from very small Originals, yet rose so by little and little that at length they arriv'd at greater Power than ever any other Empires have done. The former had its Origin from two Shepherds, Romulus and Remus, who getting together a Parcel of Robbers and Out-laws, and erecting an Asslum for their Protection, that Mob built a City which was call'd Rome. Now Romulus, not being able to endure a Competitor, kill'd his Brother Remus. terwards this City prov'd very troublesom to its Neighbours, not only robbing them of their Lands and Goods but likewise of their Women. This was the first Cause of War they had, which was no fooner ended than they began others much great. er, whereby they fo encreas'd and enrich'd themselves that not contented with the Bounds of Italy they carry'd their Arms into Africa and Asia. After this manner they continu'd encreasing 'till at length there arose in Rome another Prince or Lord, who crouded, as it were, into the Imperial Seat, and in a manner next the Emperor. 'Tis true, this new Prince did not at first make any shew as if he intended to intermeddle with the Imperial Authority, but kept wholly to the Business of the Church, during which the Roman Empire flourish'd; yet at length he began to think how he might benefit himfelf, by the great Opinion the World then had of his Sanctity. To accomplish this he presum'd to ask of the Emperor that thro' his Authority he might be declar'd Head of all Churches, for which he gave this Reason, that as Rome had all along been esteem'd Mistress of the World, so he said it was but just her Bishop should likewise precede all others in Degree and Dignity. This however was difficult to accomplish, for the' the Emperors easily consented to it, yet the Bishops of other Nations strenuously oppos'd it, alledging good Reasons for what they did, and therefore would acknowledge the Bishop of Rome for no more than their Bro-

ther.

Brother, of equal but not superior Authority to them. Nevertheless the Bishop of Rome was not discourag'd, but bandy'd the Matter about, 'till at The Papacy length he obtain'd of the Emperor Phocas, who founded on murther'd his Lord the Emperor Mauricius, all he Parricide. desir'd, and was thereupon stil'd Universal Bishop.

Thus you fee as Old Rome was founded on Parricide fo likewise was the New. In this Supremacy nevertheless the Pope acted contrary to our Saviour, who feverely reprimanded his Disciples for all Strife and Ambition. But the Pope being rais'd to this Height promis'd himself yet greater Matters. which nevertheless he fought with Caution and Dissimulation. About 100 Years after the Death of Constantine the Great the Roman Empire became much weaken'd, losing France, England, and Germany: The Huns feiz'd Italy, and the Vandals Africa, the Confequence of which was that the Emperors wholly forfook Rome, and refided altogether at Constantinople. The Bishop of Rome seeing this refolv'd not to lose his Opportunity, and therefore immediately started a question against the Emperor, in that he had commanded Images and Pi-Aures should be remov'd out of the Church. This

The Pope Command the Pope oppos'd, infomuch that at excommu- length he presum'd to excommunicate the Empe-Emperor. ror, his Lord. About this time rose the Impostor

Mahomet in the East, who depriv'd the Empire of many of its Territories. Nevertheless the Emperors infifted that the Pope's Authority and Dignity should depend wholly on them, whereupon Pope Lee III. to rid himself of this Subjection, and the War which the King of the Lombards then

Makes ano-wag'd in Italy, declar'd Charles the Great, King of France, Roman Emperor, who had fubdu'd the Lombards and restor'd Peace to Italy. This was the Occasion of great Differences and Contentions between the Emperors of the East and West, and that not only betwixt them but likewise between

the

Affirm

the Churches of both Empires, of all which the Ambition and Avarice of the Court of Rome was the chief Cause. Many Contests happen'd afterwards among the Italians, French and Germans, about the Election of an Emperor, yet at length Othe III. being Emperor, and Gregory V. a German, Pope, it was ordain'd that VII. Electors only should have the chusing of an Emperor, which was done to exclude all but Germans from that Dignity. Afterwards arose great Troubles between the Pope and Emperor, the latter being not longer able to endure the Ambition and Arrogance of the former. For this purpose read in the History of Germany the Lives of the Emperors Henry III. and IV. and of Frederic I. and II. and even without looking any further read that of the Emperor Charles V. whose Army fack'd Rome, and in the Year 1527. took Pope Clement VII. Prisoner. This Pope would have depriv'd the Emperor of the State of Milan. as Paul IV. endeavour'd to do the King of Spain Philip II. of the Kingdom of Naples. But that King's General, the Duke of Alva, coming against him, he was glad to accept of Peace, especially upon hearing of the taking of St. Quintin, which happen'd in the Year 1557. The Holy See arriv'd at length to that pitch of Pride, that they contriv'd the Form of an Oath, which the Emperor was to take to them as their Vassal or Slave, tho' St. Gregory had heretofore stil'd the Emperor his Lord. This Oath contain'd, that the Emperor, by all ways imaginable, should endeavour to Preserve and Defend the Church of Rome, its Popes, their Dignity, Privileges and Decrees. Of this kind oaths tawas that Oath taken by Charles V. to Pope Cle-ken by the ment VII. or VIII. in the Year 1530. before he the Pope. was crown'd Emperor. The Oath runs thus, Ego Carolus Romanorum Rex, &c. I Charles, King of the Romans, who, by the Grace of God, have obtain'd a Promise to be made Emperor, do Protest,

Affirm and Swear to God and the bleffed Apostle St. Peter, that I will from henceforward be a Protector and Defender of the Supream Bishop, and Holy Roman Church, upon all Occasions what soever, Preserving and Protecting his Holines's Possessions, Privileges, Rights and Dignities, &c. Upon taking this Oath Charles was made King of Lombardy, and afterwards on another of the like nature obtain'd to be a Canon of St. Peter, and a Knight of that Order. The Second Oath was this, Ego Carolus, &c. I Charles, King of the Romans and Lombards, do Promise and Swear by the Father, Son and Holy Ghost, by the sacred Wood of the Cross, and by all other Holy Relicks, that whenever I shall, thro' the Grace of God, come to be Emperor, I will exalt the Holy Roman Church and its Governor to the best of my Power, so that thro' my Means, Influence, Advice or Consent, his Holiness shall neither lose Life nor Limb, or the Honour he is now justly in Possession of. Also I swear I will make no Decree or Law concerning any thing that any ways belongs either to his Holiness or the Roman Citizens, without having first obtain'd their Approbation and Consent. Likewise I will forthwith restore all that appertains to the Patrimony of St. Peter, and finally will cause whomsoever I shall place in the Government of Italy, to swear that he, in like manner, will be assistant to his Holiness upon all Occasions, and defend the Territories of the Church to the best of his Power. So help me God and his Holy Angels. These two Oaths you may find in the Marquess

Pefcara, Hift. of Pefcara's Hiftory. You may fee by this how Lib. 10. the World goes, and that the Pope, from a Subject to the Emperor, has made himself his Lord.

This, concerning the Rise and Encrease of the Pope's Power, is handled more at large in a Memorial presented to the Princes and States of Germany, at a Diet in the Time of the Emperor Charles V. From what has been said may be concluded, that the

the Pope's boafted Authority is neither Jure Divino, nor Humano, but rather Diabolico. By Subtlety he has obtain'd it, and by others Force will maintain it, 'till fuch time as God, (according to Daniel) shall destroy him by the sole Power of his Word; fo that we fee the Papacy is found- The Popeed on Hypocrifie, Subtlety, Avarice, Ambition dom not and Tyranny, and not on a Rock, which is Fe-founded on fus Christ, whom St. Peter own'd, faying, Thou art Matt. 16.16 Christ, the Son of the living God. Now if the Popedom be not founded on Christ, how can the Pope be Head of the Church, or Universal Bishop? That he is not I will prove by showing St. Peter, whose Successor he pretends to be, was never Universal Bishop himself. First, St. Clement, Reasons a-Bishop of Rome, writing, as our Adversaries con-gainst the fess, to St. James, calls him Brother of the Lord, Pope's Su-Bishop of Bishops, Governor of the Church of premacy. Ferusalem, and of all others that were in the World. If this be true it evidently appears St. Clement was not Universal Bishop, tho' he was Bishop of Rome. Secondly, In the first Christian Council, of which St. Luke makes mention, St. Pe- Acts 15. 6, ter did not preside as Universal Bishop, but St. James, who heard every Body, and among them St. Peter, which when he had done he broke up the Session, saying, Wherefore my Sentence is that we trouble not them, &c. read the Chapter, where you'll find what I fay to be true. Notwithstanding this D. Illescas, as a Flatterer of the Illescas, Pars Pope, fays, St. Peter prefided in that Council as 1. p. 20. Chief Bishop. Thirdly, The Apostles, as the fame St. Luke relates, hearing that Samaria had receiv'd the Doctrine of the Gospel, sent thither St. Peter and St. John, that they might teach and instruct them thoroughly. But who fent the Pope to Preach? Certainly no Council would ever pretend to do it, and tho' any had, yet would not that Prelate have obey'd them, he pretending to

be immediately from God. And yet the Apostles fent St. Peter, who, as a faithful Servant of the 621 2. 11. Church, obey'd. Fourthly, We read St. Paul reprimanded St. Peter because he said he deserv'd it. which St. Peter admitted of and submitted to. He did not answer he was immediately from God. was Universal Bishop, and consequently his Superior. He did not answer none could or ought to call him to Account for what he did, as the Popes do now, and have frequently done to many Kings, Emperors, and even General Councils. Notwithstanding this, the Impudence of some of our Adversaries is so great, that they will not understand these and the rest of the Words of St. Paul in the fame Chapter to have been spoken to their St. Peter, but to another Peter call'd also Cephas. Read Mescas, Pars D. Illescas upon this Head, whose Words are these, I. p. 20. Before St. Peter came to Rome, they say he had a Difference at Antioch with St. Paul, &c. Illescas, it feems, did not believe what St. Paul relates about this Difference, and therefore doubting faid, they Cay. What Credit then can we give to one that doubted what St. Paul affirm'd. Fifthly. Who can that Antichrist be whom St. Paul calls 2 Thes. 2. 3, the Son of Perdition, the Man of Sin, who sits in the Temple of God, but the Pope? to which St. John Rev. 17. 9. adds, That he resides in the City of the Seven Hills. Now this City, as St. Ferom and others remark, can be no other than Rome. The Pope only, as the Papists will have it, sits in the Temple of God, in

Now this City, as St. Jerom and others remark, can be no other than Rome. The Pope only, as the Papists will have it, sits in the Temple of God, in the City of the Seven Hills, which is Rome, therefore the Pope must of necessity be Antichrist. Sixthly, In the first Nicene Council, which the good Emperor Constantine call'd to confound and extirpate Arianism, the Legats of the Bishop of Rome sate not in the first Place, nor the second, nor the third, but in the fourth, wherefore the Bishop of Rome could not then be Universal Bishop, or Head of the Church. In this Council Limits

Limits were fet to the Patriarchs Diocesses, who were to have the fame Authority over their Churches. as the Bishop of Rome had over his. This Ordinance nevertheless the Papists have done all they could to falfify, as may be found by confulting History. Read, for this purpose, the Sixth Coun- Lib. 2. de Concordis. cil of Carthage, of which we shall make mention Cathol. cap. by and by. Cardinal Cusano says, the Bishop of 12. Rome is frequently call'd by the Antients, Patriarch and Arch-Bishop, and in the Council of Nice had the same Authority given him with the other Patriarchs. Hereby we may fee what Authority the Pope has fince arrogated to himself, over and above that granted him by these ancient and sacred Constitutions, and this only thro' a servile Custom of Obedience he had us'd his Votaries to. Neither Julius, who was then Bishop of Rome, nor his Legats that affifted at this Council oppos'd this Decree. Moreover this Decree was confirm'd afterwards in the Councils of Antioch and Constantinople. In the first Council of Ephesus St. Cyril, and in the second Dioscorus, both Patriarchs of Alexandria, prefided, and this altho' the Legats of Rome were present. In the Fifth Council of Constantinople, Menas, Patriarch of that City, presided. In the general Council at Aquileia, St. Ambrose, Bishop of Milan, presided, and not the Bishop of Rome, altho' that Council were held in Italy. But what occasion is there for alledging so many Councils, fince this Question was heard and determin'd in one. The Bishop of Rome, by Virtue of his Patriarchal Title, usurp'd an Authority over the Churches of Africa, many Schismaticks of that Country flying to him as it were for Refuge; whereupon the Milevitan Council, at which were concil Milepresent St. Austin, and a great number of Fathers, vit. contra pronounc'd all those Excommunicated that appeal'd to any one beyond the Seas. The Bishop of Rome, being mightily offended at this, fent his Legats to the

the Sixth Council of Carthage, where also St. Auftin was present, to defend his pretended Right. This Question was smartly handled in this Council, during the Pontificats of three Popes, viz. Zo-Gmus, Boniface and Celestine. In this Council Anrelius, Arch-Bishop of Carthage, presided, and not the Pope's Legats, who were three. These the Bishop of Rome had sent to defend his Authority, which he pretended to have deriv'd from the Nicene Council, his Legats alledging, an Appeal lay from any Metropolitan to him. One Daniel, a Notary, read the Fifth Chapter of the Council of Sardis quite through, which the Bishop of Rome nevertheless affirm'd was the Council of Nice. This the Bishops and Arch-Bishops extreamly wonder'd at, faying, They never had read any fuch thing in that Council; whereupon they order'd the Nicene Council to be likewise read, which being accordingly done, no fuch Passage as they alledg'd was to be found. The Pope's Legats maintaining there was, certain Messengers were dispatch'd to Constantinople, Alexandria, and even Rome it felf, to bring other Copies of that Council. About a Year after they return'd, and brought along with them divers Copies, together with the Original which had been preferv'd at Constantinople. They were all read, but in none of them was to be met what was affirm'd by the Romanists. Hereupon a Letter was wrote by this Council to the Bishop of Rome, to acquaint him there was no fuch Matter as he affirm'd in the Council of Nice, but rather the contrary, viz. that he should be contented with his own Limits and Bounds, as other Metropolitans were, and not encroach on his Neighbours. This Letter was fign'd by 230 Fathers, of which Number were the Pope's Legats themselves. If the Pope and his Legats durst then falfify a Council, when they were not near fo Tyrannical as they are now, what would they have done

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done in our Times, fince their Power is grown fo exorbitant. But it is no wonder for them to forge Subtlet a Council, fince they could prefume to take away of the Pothe Second Commandment, by reason it made too thors. much against them. Our Countryman Carranza, in his Summa Conciliorum, mentions not one Canon of all this Sixth Council of Carthage, tho' it contain'd fo many, and this doubtless, because it too much expos'd his Friend the Bishop of Rome. He only gives a Summary Account of that Council, faying it had demanded a Copy of the Council of Nice of the Oriental Bishops, but does not say for what. A fubtle Evafion! He calls that Council only a Synod, tho' it is well known it was a general Assembly of Divines. Panvinus likewise gives it the same Name, yet both confess it had 217 Bishops in it, and three of the Pope's Legats, what then could be wanting to make it a general Council? Tho' the Papifts endeavour all they can to forget this Council, yet Panvinus owns it was afterwards confirm'd at Trullo. Gracian gives a falle Interpretation of these Words of this Council, That no Body should appeal to any one beyond the Seas, faying the Bishop of Rome was to be excepted. The Reason why this Council of Carthage commanded none should appeal to any one beyond the Seas was, because several Schismaticks in Africa, being justly condemn'd by the good Bishops of that Country, had appeal'd to the Bishop of Rome for Redrefs, whereupon it was order'd they should not appeal, but that their Business should be ended in the same Country where it began. And the conclusion of the Council upon this Point was, that the Bishop of Rome should not Protect those that had been Excommunicated by the Bishops of Africa, nor receive the Appeals of fuch as had been condemn'd by them, The Reasons they gave for this Proceeding, and which they fent to Celestine, then Bishop of Rome, were, First, That no

no Council had ever determin'd any fuch thing as

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he pretended to, but on the contrary the Council of Nice had given the Care of all Bishops, and other Clergy to the Metropolitan. Secondly, That the Holy Spirit would affift every Province to determine its own Differences. And, Thirdly, Whoever found himself aggriev'd ought to appeal to the Provincial Synod, inafmuch as it was to be believ'd the Spirit of God would sooner assist a great Number of the Clergy met in Council, than one Man, &c. Now from what has been faid of this Council of Carthage, it plainly appears how false the Pope's Allegations were, that the Council of Nice had given him the Supremacy. Yet notwithstanding this, there have not wanted in our Illescas in Days such as have reviv'd this Lie. D. Illescas, Vita Bonifain the Life of Boniface III. has in a Marginal Note these Words: The Emperor Phocas pronounc'd, as a Law, the Church of Rome to be Head of the Univer sal Church, which has ever since been acknowledg'd for such by all Catholick Christians and true Believers; and for this he quotes the Council of Nice, Chap. 6. Nay he goes on thus, Alfo Raymund Rufus proves this extensively against all Hereticks, Lovers of Novelty, &c. In the Seventh Concil. 7. Council of Carthage, this Question about the Su-Carthag. An. premacy was likewise debated. The Cause was this. John, Bishop of Constantinople, being favour'd by the Emperor Mauricius, stil'd himself Universal Bishop, and Bishop of Bishops, and this only because he was Bishop of that City where the Emperor resided. Mauricius, desirous to raise his own City and depress Rome, supported and maintain'd him in his Pretensions, whereupon this Council pronounc'd an Anathema not only against John, but any other that should arrogate to him-

8. Greg. E- self the Title of Universal Bishop. This the Fa-pist. 76, 78, Lib. thers that liv'd in those Times testifie, particular-1. & Epist. ly St. Gregory, whose Epistles read, and you will 188, 194. Lib. 2. find

find what I have faid to be true. In none of thefe Epistles does St. Gregory say the aforesaid John did wrong to St. Peter or the Bishops of Rome by his usurp'd Title, yet maintains it to be both Profane, Sacrilegious, and a Fore-runner of Antichrift. Alfo in the Register of his Fourth Book the same Regist. Lib.4. Saint does not stick to prononunce him a Fore-run-cap. 82. Epist. 76,78, ner of Antichrift, that suffer d himself to be stil'd 30. Lib. 7. Universal and Chief Bishop. Read further for Ep. 35. Li.3. this purpose other Epistles of this St. Gregory. Alfo in that Epistle he wrote to this John, Bishop of Confantinople, who had usurp'd this Title, he fays, All that has been Prophecy'd to come to pass is fulfill'd. The King of Pride (or Proud Antichrist) is at hand, and, what is an Abomination to speak, an Army of Priests are preparing to receive him. Likewise in another Epi.ad Man-Epistle which this good Man wrote to the Empe-ric. Lib. 4-79. ror Mauricius he fays, I boldly affirm, whoever shall call himself Universal Bishop, or desire to be exalted to that Height of Pride, is the Fore-runner of Antichrist, since he insolently prefers himself to the rest of his Brethren, and proudly stalks in the Paths of Error. Everard, Arch-Bithop of Saltzburg, speaking Divers oagainst the Insolence and Tyranny of the Popes in ther Opinia Council held at Ratisbon, about the Year 1240, ons against the Popes. had these Words among others, If we were not Concil. Rablind, said he, we should perceive that under the Ti-tisb. 1240. tle of Supream Bishop lyes a rapacious Wolf in the Cloathing of a Shepherd: We should perceive the Roman Pontiffs sow Division and Strife among Mankind, and not Peace and Concord. Being grown thus great they kill their Sheep instead of protecting them, and fetch from the lowest Pit of Hell Civil Wars and Domestick Broils. They weaken and enervate every Day more and more the Force of Men, and all this that they may the easier triumph over them, and bring them under Captivity and Slavery. It is now (proceeded he) 170 Years since Hildebrand (Gregory VII.) under Colour of Religion, first laid

the Foundation of the Kingdom of Antichrist. He

was the first that began that abominable War (against the Emperor) which has been continu'd by his Successors even to our time. Immediately hereupon the Pontiffs of Babylon desire to reign; they can suffer no Equal. Believe me in this Case, who have had Experience of what I say. Believe me, these wicked Prelats did not cease 'till such time as they had pulled down the Emperor, lessen'd the Imperial Authority, and suppresed the true Pastors of the Church. By the same Methods they still ruin all they can, and bring every thing under their Feet, while they so in the Temple of God, and raise themselves up to be ador'd. He that stiles himself the Servant of Servants would fain be Lord over All. He is continually revolving Projects in his Mind to acquire Universal Dominion. Epind Mina Let us then humble and destroy this Man of Sin, otherwise call'd Antichrist, on whose Forehead is written in brazen Characters these Blasphemous Words, I am God, Infallible, and cannot err. More of this nature may be found in Aventine's Annals. If then 457 Years ago the Popes were fo wicked, when their Malice was not come to its Maturity, what must they be now it is arriv'd to so great Perfection? Certainly much worfe, for bad Men benefit in nothing so much as in bad Actions. Arnulphus, Bishop of Orleans, openly call'd the Pope Antichrist in the Council of Rheims, which was held above 660 Years fince. St. Bernard likewise, in his Treatife of Confideration, calls him by the same Name. The Abbot Foachim, a Calabrese, who liv'd 450 Years ago, complimented him also with that Title. About the Year 1101, liv'd Fluencius, a Bishop, who in like manner blacken'd him with that Character. About the Year 1245. liv'd Nioholas Gallus, who observing the Degeneracy of the Church even in his Time, wrote a Book which he entitled Ignea Sagitta (the Flaming Arrow) against the Popes. Marsilins, a learned Man, wrote more than

Aventin. Annal. Lib. 7. p. 685.

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than Three Hundred Years ago against the Pope and his Laws. Almost at the same time liv'd Michael Cesenas, General of the Minorites, who publickly call'd the Pope Antichrift. Near 400 Years ago liv'd Dr. John Wicliff, who preach'd in England against the Pope, and reform'd many Popish Abuses in that Kingdom. Not long after John Hus and Ferom of Prague did the same in Bohemia. Francis Petrarch, a famous Italian Poet, who was born in 1304. and dy'd in 1374. wrote very vehemently against the Pope and his Court. Read his 20th Petrarch. E-Epistle, in which he calls the Court of Rome, Ba-pist. 20. bylon, the Whore of Babylon that fits on the Waters, and the Mother of all Idolatries and Whoredoms. Read his 92d Sonnet, which begins Dalsonnet 92, Empia Babylonia, &c. In English thus, From Impious Babylon (Avignon) whence is fled all Shame, all Good, I fly likewise, to preserve and prolong my Life. Also in the same Sonnet he calls Avignon, The Residence of Grief and Mother of Errors. Again in the 106th Sonnet, beginning thus, Fiamma dal Ciel su le tue, &c. Lightning blast thy curl'd Locks, O cursed City, since, from drinking Water and eating Acorns, by impoverishing others thou art become Rich and Great. Nest of Falshood! In thee alone lyes brooding more Mischiefs than are to be found in all the World besides. Servant of Wine, Pleasure and Gormandizing, on whom Luxury has spent its utmost Force. Thro' thy Chambers old Men and young Wamen run wantoning, with Looking-glasses in their Hands and Belzebub in the midst of them. Thou wert not born under the Shade of Plumes of Feathers but naked to the Winds and Weather, yet is thy Pride and Ambition become so great, that God undoubtedly will at last punish thee. Also in the 107th Sonnet, which begins L' Avara Babylonia, &c. Covetous Babylon has so stuff'd up the Sack of God's Anger with impious and perverse Vices that it bursts again, having chosen for its God not Jupiter and Pallas but

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Venus and Bacchus. Expecting a Reformation in her I torment and consume my self in vain, &c. And four Verses after he says, Her Idols shall lye 108. extended on the Ground, &c. Lastly in the 108th Sonnet, which begins Fontana di Dolore, &c. Source of Grief, Residence of Wrath, School of Errors and Temple of Heresie, formerly Rome, now Babylon, false and perverse, for whom so many Tears are shed and fighs are spent. O Shop of Deceit, Prison of Anger, where Goodness dies and Wickedness is supported and nourish'd. Thou Hell to the Living, it will be a great Miracle if Christ does not one Day call thee to a severe Account. Thou wert founded on chast and humble Poverty, yet now thou toffest thy Horns against thy Founders. Shameless Strumpet, wherein hast thou plac'd thy Hope? In thy Adulterers, or in thy immense ill-got Riches? &c. Tho' Petrarch with great Reason and Truth spake all this against the Pope and Court of Rome, yet the Papifts have taken care to suppress it in their castrated Editions of that Author. Dante likewise, a more ancient Author, and Boccace that was Contemporary with Pe-Dante del trarch, did not think fit to flatter the Pope. Dan-Infierno, te, in his Seventh Canto of Hell, accuses the Holy Canto 7. Father of Avarice; in the Eleventh, of Herefie; in II, 15, the Fifteenth, of Sodomy; and in the Nineteenth, 19.

Virtues that are to be found in the Popes, viz. Boccace De- Avarice, Herefie, Sodomy and Simony. Boccace, cam. Lib. I. in his Second Novel of the First Book of his Decameron, fays, in the Name of a certain Jew call'd Abraham, That all the Court of Rome, from the Highest to the Lowest, were guilty of Adultery, Fornication and Sodomy, without any Remorfe of Consci--ence or the least Shame, &c. Further he fays, They had neither Holiness, Devotion nor good Works, &c. Likewise in many other Places he speaks to the same purpose. Now these three, viz. Dante, Perrarch and Boccace, were ancient Italian Writers, Fathers

of Simony. These therefore are the four Cardinal

of that Language, and well experienc'd as to knowledge of the Court of Rome. Sanazarus, an excellent Italian Poet of our Times, speaking of the Popes, says thus in his Epigrams,

In Vaticano Noster latet, hunc tamen alto, Christe vides Cælo, proh Dolor! & pateris?

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Which is as much as to fay, Our impious Pope lyes hid in the Palace of the Vatican, whom fince thou seeft, O Christ, from thy high Heaven, how canst thou suffer him any longer? What could even Luther, Calvin, or those more Modern Authors, that have drawn their Pens against the Pope and his Court, fay more than these his Italians have faid? Petrarch, as we may observe, call'd the Papal Court Impious Babylon and Mother of Errors, nay pray'd that Lightning might fall from Heaven and confume her, to great Abominations had he feen in her. He calls Avignon the Nest of Deceit, Gluttony, Luxury, &c. He fays, God fure will not have much more Patience with her. He fays, her Idols shall be cast down to the Earth. He stiles her the Source of Grief, Residence of Wrath, School of Errors, Temple of Herefie, and the like. Now confider if the Pope cannot err. It is to be obferv'd Pius Quintus, as we have remark'd in his Life, caus'd Petrarch, Boccace and Dante to be castrated of what we have alledg'd, and this that Men might not come to a knowledge of the Pope's Villanies, Abominations and Impieties, but hold them for Saints and Gods on Earth. A great Shame this for the Popes, that even Italian Writers, and those so very famous, should, by Books printed in Italy it self, so justly expose the Papal Office. About the Year 1430. liv'd Thomas Rendonius, a Carmelite, who, in his Sermons preach'd in Italy and France, said, Rome committed great Abominations, &c. for which Fope Engenins IV. caus'd him to be burnt.

burnt. Above 200 Years ago Laurencius Valla, a Roman Patrician, oppos'd the Pope, and call'd Rome, Babylon, for which he was banish'd, but the King of Naples receiv'd and entertain d him honourably. Ferom Savonarola, a Dominican Friar, maintain'd, in a Sermon preach'd in Italy, that the Pope was Antichrist, for which that cursed Spanish Beast, Alexander VI. caus'd him to be burnt at Florence. In the space of about 280 Years from hence there have been an infinite Number of Authors of all Nations, that have wrote against the Popes and their salse Doctrine. Read their Works, and compare them with the Word of God, which is the only true Touch-stone and Infallible Guide. But now

A further true Touch-stone and Infallible Guide. But now Confutati- let us return to the Supremacy which the Pope, as on of the Pope's Su- another Diotrephes, of whom St. John speaks in his premacy. Third Epistle, pretended to and consequently u-3 John 9. surp'd. St. Austin wrote a History which very pist. 162. plainly sets forth the Equality there was between Equality a-the Bishop of Rome and the other Bishops. Domong the natus, (says he) from whom the Donatists had their Bishops.

Name, having accus'd Cecilianus, Arch-Bishop of Carthage, to the Emperor Constantine the Great, that Emperor, finding the Cause altogether Ecclesiaflick, referr'd it to be decided by Miltiades, Bishop of Rome, and certain other Bishops of Italy, France and Spain. Now if the Bishop of Rome had had the fole Right to determine Matters of this nature, there would have been no Occasion for a Commission to assign Associates. But hear a little; Donatus was cast in this Case by the aforesaid Prelates, whereupon he appeal'd to the Emperor, who referr'd the Matter to the Arch-Bishop of Arles, to confirm or annul as he should fee good. Where was now the Pope's Supremacy, his Definitive Jurisdiction, his Inappealable Sentence, his full Power, and the like, of which he boafts fo much? He will not tell me, I suppose, this Constantine was either an Infidel or a Tyrant, being the first Chriftian

St. Cy-

stian Emperor that ever was, and one that, according to the Papilts, depriv'd himself of a good part of his Empire to give it them. That this Constantine the Great appointed Miltiades, in Conjunction with other Bishops, to hear the Cause of Cecilianus, Onuphrius Panvinus confesses in his Notes on Panvinin vi-Platina in the Life of that Bishop of Rome, which ta Miltiad. is also confirm'd by Optatus Milevitanus in his First Optat. Mile-Book, and by Eusebius in his Tenth of Ecclesia-vit. Lib. 1. stical History. Yet Panvinus, as a Flatterer of the Eccl. Lib. 10. Popes, makes no mention at the same time of the cap. 5. Appeal we have spoken of, lest he should thereby have too much expos'd the Popes, by laying open their pretended Authority. As to convoking Councils, 'tis well known the Emperors alone conven'd those that were General, and the Patriarchs and Metropolitans fuch only as were particular, National and Provincial Synods. Now the Patriarchs, and not the Bishops of Rome, presided in these Provincial Councils which they call'd, the Pope then having no Authority over them, but all being equal. Thus St. Athanasius, writing to Liberius, S. Athan. E-Bishop of Rome, says, All the Apostles are equal in pist ad Liberium de sim-Honour and Power. Also St. Cyprian, more ancient plic. Prelat. than St. Athanasius, fays, There is but one Bishoprick Senten. Epithroughout the World, of which every Bishop has his scop. Lib. 1. Share. Also, That in his Time none had presum'd Epist. 1. to stile himself Bishop of Bishops, nor tyrannically forc'd his Companions to obey him. Also he complains, That some profane Schismaticks had appeal'd to the Bishop of Rome, yet fays They were only frantick, hot-headed Bigots, who would fain have had the World believe the Bishops of Africa had less Power than him of Rome. St. Ferom to this purpose says, s. Hiero, in E. Wherever there is any Bishop, either in Rome, or in pistad Evagr Engubio, in Constantinople or Reggio, the same Dignity and Duty equals them, neither Riches nor Poverty making them Superior or Inferior. And thus the ancient Fathers, fuch as Tertullian, St. Hylarius,

St. Cyprian, &c. when they wrote to the Bishop of Rome did not give him the pompous Titles his Flatterers now bestow on him, but only call'd him Brother, Fellow-Labourer, and the like, which fayour'd more of Love and Christian Simplicity, than either of Pride or Vain-glory, which the wretched The Fathers Popes now assume. Nay, where these Fathers saw

reprimand the Bishop of Rome go astray, by maintaining any

the Bishop erroneous Doctrine, they always took the liberty to advise him, and if Occasion were to reprimand After this manner St. Cyprian treated, and that very feverely, Stephen, Bishop of Rome, and this not only once but divers times. St. Ireneus alfo took upon him to reprimand Victor, Bishop of Rome, in that he had excommunicated the Churches of Asia, for differing from him about celebrating Easter. But what Saint would now presume to do this, tho' the Pope were John VIII. XII. XIII. XIV. XXIII. or XXIV. or tho' he were either Boniface III. or VIII. Silvester II. Gregory VII. Alexander VI. Paul III. and IV. or Pius V. Jure Divino all Bishops are equal, therefore as Brothers they ought to advise and correct each other. If there happen any Difference among them about Precedency it ought to be decided by the Canonists, who fay, Omnis Majoritas & Minoritas, etiam Papatus est de Jure positivo, that is, was the Invention of Man. Nay I go further, and fay, the Supremacy the Pope has usurp'd over all Churches, being contrary to the Lamb in the Revelations, and contrary to his Saints, is not de Jure Divino nor Humano but de Jure Diabolico. I think I speak this with Reason, having sufficiently prov'd it by the Sayings of divers Fathers, and the Decrees of several Councils; yet if there had been none that had faid fo, yet the wicked Lives and perverse Doctrines of the Popes would have been a fufficient Testimony against them. By their Lives every one may observe, if he be not an affected and Itupid

stupid Votary to Ignorance and Obstinacy, that from Boniface II. Creature of the Adulterer, Parricide, and Tyrannical Emperor Phocas, to Clement X. they have almost all been guilty of enormous and stupendious Vices and Sins: That they have either been Wizzards, Necromancers, Homicides, Simoniacs, Sodomites, and the like, or elfe Overturners of Commonwealths and Kingdoms, restless and revengeful Tyrants, impious, facrilegious and incestuous Wretches, without either God or Religion. Being then fuch, as I think I have made appear by an Authentick Relation of their Lives and Actions, I may well conclude they cannot be Successors of St. Peter, but of Judas, not Vicars of Christ, but of the Devil. Nevertheless, for greater Confirmation of what I have faid, I will bring certain Texts out of the Holy Scriptures, the Holy which the Papists themselves understand, and in-Scripture to terpret to be meant of Antichrist, and then by com- Pope Antiparing the Pope with him, fee if he be not the same. chrift.

The first Text is out of Daniel, where it is The first faid, The King shall do according to his Will. (By Text. the Word King in this and in other Places is to be 24. understood Antiochus, a great Persecutor of the People of God. This Antiochus was the very Figure and Picture of Antichrift, in like manner as the Pope is. He, like him, burnt the Bible, fet up the God Mauzim, prohibited Matrimony, made Idols of Gold and Silver, adorn'd them with rich Ornaments, &c.) The King, fays Daniel, Shall do according to his Will, and he shall exalt himself, and magnifie himself above every God, and shall speak marvellous Things against the God of Gods, and shall prosper 'till the Indignation be accomplish'd; for that which is determin'd shall be done. Neither shall be regard the God of his Fathers, nor the Desire of Women, nor any God, but shall magnifie himself above all, &c. Daniel here gives Three

principal Tokens by which Antichrist is to be

Texts of

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known.

Three To-known. First, He says he shall not regard the hens to God of his Fathers. Secondly, Not value the know Anti-Love of Women. And, Thirdly, Not make Accordift by.

Count of any God; the reason of all which he tells ye will be his Pride. Now tho' the Pope be of a Christian Race, who were wont to worship the true and only God, yet has he introduc'd into the Church Idolatry and Superstition, commanding, in Times of Affliction and Calamities, that Saints, nay Idols be ador'd, and this contrary to the ex-

Pfal. 50.15. me, as likewise to what the Psalmist says, Call upon me in the Day of Trouble, and I will deliver thee. There is neither in the Old or New Testament any Command that enjoins us to invoke any other than God, neither is there any Example of

any Patriarch, Prophet or Apostle, that did so; for, as St. Paul fays, How should they call on him in whom they have not believ'd? Since then we believe only in one God, let us invoke him only. 'Tis the Pope has brought into the Church the new Doctrine of calling on other Gods, therefore the Pope must needs be Antichrist. Who is it has forbid Christians to search into the Law of God, the Writings of the Prophets, Apostles and Evangelifts? The Pope. Who has burnt these most Holy Books, and those that for the Satisfaction of their Consciences have read them? The Pope. Who has taken upon him to pardon Sins, and that for Hire, whereas that belongs only to God thro' Mercy? The Pope. Who has caus'd a small Piece of Wafer to be ador'd for the true God, that created both Heaven and Earth? The Pope. The Pope therefore must of necessity be Antichrist, inasmuch as he neither honours nor adores that God for his Father, who has manifested himself so clearly to

> The fecond Token by which we may know Antichrist is, that he does not value the Love of Wo-

> > men,

men, that is, under a Pretence of Chastity and Sanctity abhors Marriage. Every Body knows the Pope so much hates Matrimony, that he has made a Law that no Prelate, Priest, Abbess nor Nun, of what Degree or Condition foever, shall marry. And why has he done all this? Why meerly thro' Hypocrifie, to make both his Secular and Regular Clergy be reputed Saints and Angels without Flesh or Carnal Affections. Hereupon God deliver'd them up to finful Concupiscence, they being for the most part, as the Apostle St. Paul Rom. 1.26, fays, Fornicators, Adulterers, Incestuous Persons, 27, 29, &c. and the like. These are the Fruits of their forc'd Cœlibacy, Angelical Lives, and pretended Chastity. Of fuch as these St. Paul advises Timothy, 1 Tim. 4-2, faying, They utter Lies with Hypocrifie, having their 3. Consciencies, as it were, sear'd with a hot Iron. What Nation has there been heretofore fo Barbarous, fo Cruel, fo Tyrannical, or fo Heathenish, as to forbid Matrimony to fo many Millions of Men and Women as there are now a-days Priefts, Friars and Nuns? Antichrift only could do this, and fince the Pope has done it, he must of necessity be Antichrist. He will not have his lawful Wife, but Ganimedes and Concubines. Much Pains, and that many Years, has the Pope taken to make this his tyrannical Law be observ'd. Many Nations however oppos'd him in it, perceiving how prejudical his Injunctions were to their Republicks; for Priests and Friars having by this means no Wives, and living in Idleness and Luxury, to which their Plenty inclin'd them, they gave themselves up to follow their Neighbour's Wives and Daughters. A Reformation of this was propos'd in the Council of Nice, yet thro' the Opposition of Paphnuoins it was not effected. 'Tis true St. Gregory forbad Matrimony to the Clergy at first, but, perceiving the ill Consequences of his Injunction, revok'd and annull'd his Decree, as we have observ'd

in his Life. Also let us remember what we have said on this Subject, where we spoke of Siricius, Nicholas I. Pius II. and Paul II. Nay Experience shows even at this Day how Imperious and Tyrannical this Law is. It would certainly be much better to leave every one to that Liberty God has given him, and not put Fetters on his Conscience. He that could abstain from Marriage would affuredly do well, especially if he were a Minister of the Gospel in Times of Persecution, to the end he might be more at leisure to preach the Word of God, but since sew have the Gist of Continence, the surest way were to leave every one to his Liberty, that all might have Wives, according to the Counsel of St. Paul. The third

Token by which Antichrist is to be known is, inasmuch as he makes account of no God, wherefore the Pope being the same, as having no God nor

The Pope Religion, must of Consequence be an Atheist.

an Atheist. This we may have observed in many Popes, who neither in their Lives nor at their Deaths shewed any Shadow of Religion. The reason of all this Daniel gives you, saying, They magnify'd themselves above all, which the Pope, who is Antichrist, has done by making himself Universal Bishop, and Lord over all Kings and Princes, as well in Temporals as Spirituals, causing them, in Token of Subjection, to fall down and kiss his Feet. The

Luke 4. 6,7. Pope is like the Devil, who told Christ, All this will I give thee, if thou wilt fall down and worship me, therefore shall have the Devil's Punishment, as

Dan. 11. 36, Daniel intimates in the same place, saying, He shall prosper 'till the Indignation be accomplish'd: Also in the last Verse of the same Chapter he says, He shall come to his End, and none shall help him. This

shall come to his End, and none shall help him. This then is our Comfort, that our Enemy and Persecutor Antichrist (the Pope) shall at last come to his End, and the Church be thereby freed from his Tyranny.

The

The fecond Text we make use of to prove the The second Pope Antichrist is out of St. Paul's Epistle to the Text. Thessalonians, where that Apostle plainly, and without any Figure terms Antichrist, The Man of Sin, 2 Thef. 2. 3. and Son of Perdition, who opposes and exalts him-4" self above all that is called God, or that is wor shipped; so that he, as God, sitteth in the Temple of God, shewing himself that he is God; and a little further he fays, Even him whose coming is after the working of Satan with all Power, Signs and lying Wonders; and with all Deceivableness and Unrighteousness working in them that perish, &c. Now the Papists themselves confess St. Paul here means Antichrift, therefore let us fee if the Pope does the fame, and if he does he must of Consequence be the same. By the Word Antichrist we must not understand one Man only, but a State, a See, a Succession and Condition of Men, who have rais'd up an Empire against Christ. This Empire of Antichrist began in the Time of St. Paul, as he himself testifies in the same Epistle. For the Mistery of Iniquity doth already work, says he, only he who now Tyrannizes will continue to do so 'till he be taken out of the way. This will be when the Lord shall consume him with the Spirit of his Month, as the same Apostle immediately afterwards fays. We have already prov'd how the Pope, who is Antichrift, has by little and little rais'd his Empire on the Ruins of that of the Romans. The Word Wherein Antichrist is a Greek Word, and signifies one that the Pope is is contrary to Christ, let us see therefore wherein contrary to he is contrary. First, The People would have Christ. made Christ a King, but he refus'd it, saying, My Kingdom is not of this World. The Pope, without being either ask'd or desir'd by the People, has made himself Universal King over all Kings of this World, and on that account dethrones, creates and restores Kings as he sees good. Secondly, Christ, being God, humbled himself and became Man.

Man, and this for our Salvation, and to reconcile us to his Father. The Pope, being but Man, has made himself God, pretending his Authority reaches even to Hell, into which he casts whom he pleases, and delivers thence whom he sees sit. Also he says he has Authority over Purgatory, whence he draws every Day some Souls. Upon Earth he says he binds and looses whom he pleases. And, lastly, sends to Heaven whomsoever he thinks sit, commanding even the Angels to take care of his Soul, as we may see by the Bull of Clement VI. before-mention'd. All this the Pope says he can do, and so say his Flatterers. Yet all this is a Lie, and untrue in every Particular.

John 5. 39. Thirdly, Christ commands us to fearch the Scriptures, that thereby we may come to the Knowledge of him, whereas the Pope forbids us under fevere Penalties to look into them, and this doubtless for fear we should thereby come to know him to be Antichrift. But that we may be bussed in fomewhat, lest we should otherwise be at leisure to fearch into his Practices, he commands us to read fabulous Legends, to pray out of the Rosary which Alano invented, or to gabble over fo many Pater Nofters and Ave Maria's before some Crucifix, the Image of the Virgin, or fuch and fuch a Saint. Pope Lee promis'd Pardon of all Sins to a great Lady, nam'd Isabel, in case she would mutter over on her Knees Five Pater Nosters, and as many Ave Marys to a certain Saint in his House. But what have Pater Nofters or Ave Marys to do with the Saints? What fort of Prayer must this be, where the Persons that say it understand not what they ask? O Blindness! O Ignorance!

Mat. 11. 28. Fourthly, Christ commands all those that labour or are heavy laden to come unto him, and he will give them Rest, whereas the Pope bids us go to the Virgin Mary, to both the He and She Saints, when we are under any Affliction. This, what

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is it, but, as Feremiah fays, To for sake the Foun-Jer. 2. 13. tain of living Water, and to hew broken Cifterns that can hold none. Fifthly, Tho' there be divers other things wherein the Pope is contrary to Christ, yet will we mention but this final one, viz. that as Christ has ascended with great Power to sit at the Right Hand of his Father, fo shall the Pope affuredly fall down into the lowest Pit of Hell, there to be tormented with Judas, whose Succeffor he is, by his Father the Devil for ever and ever. You may hereby fee how contrary the Pope is to our Saviour, and how he opposes every thing that favours of Divine Worship, while he himself sits in the Temple of God, and expects that Adoration he should pay. By what the Apostle fays, that Antichrist shall sit in the Temple of God, he gives us to understand he shall neither be a Turk, Jew nor Pagan, but a Christian. What St. Paul fays, that the coming of Antichrist shall be with great Power, Signs and lying Wonders, is to be understood to be effected by the Power of Satan, whence we may observe the Devil also has done Miracles. Who is ignorant of the exorbitant Pretentions of the Pope? He prefumes to affirm with our Saviour, All Power is given unto Mat. 28. 18. me in Heaven and on Earth. O unsufferable Blasphemy! As to his Signs and lying Wonders the World is full of them: His own Papifts, where they have any Sense of Shame, blush at them, yet do the foolish, simple and ignorant Vulgar hold them for true Miracles; nay would fooner die for them, than either for the Doctrine of the Prophets, Apostles or Christ himself, which they know nothing of. O perverse Ignorance! O incorrigible Wickedness! How many Images have spoke? How many sweated Drops of Blood? The poor ignorant Vulgar believe the Beard, Hair, and even the Nails of the Crucifix of Burgos grow. What Miracles do the Priests ascribe to our Lady

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Men have they recover'd, how many Dead brought

of Guadalupe and Monsarrate? How many Sick

to Life, and how many Blind reftor'd to Sight? Either this they fay of them is false, and consequently not to be believ'd, or it is wrought by the Power of the Devil, to the end those Infidels that will not believe the Truth might believe a Lie, as St. Paul speaks. Of Miracles we shall speak more in our Treatise of the Mass. commands us we should make no Images, nor the Likeness of any thing, &c. Nevertheless the Pope commands Images to be made, and that we should worship and adore them. To make us believe Purgatory, how many Miracles, Dreams, Vifions and Apparitions have been invented? I will

2 Thef. 2.

Enchirid mention only one, which I have read in the Enchiridion of the Times, written by Father Alon-To Venero. He fays, About the Year of our Lord 1164. a certain Hermit, who had been dead, appear'd to a Bishop, and told him there had dy'd in all those Parts, within a limited time, above 30000 Persons, of all whom St. Bernard only went to Heaven, three to Purgatory, and the rest to Hell. Thus far Venero. He that told this Story was a Priest of the Order of Preachers. Who then would scruple to believe what was told him by a Hermit come from the other World, a Bishop and Preacher? O happy Bishop, that by this means cam'st to know what pass'd in Heaven, Purgatory, and even in Hell! But bleffed be our God, who has open'd our Eyes to let us fee these are but Illusions of the Devil. For Confirmation of this new Do-

Luke 26.27, Etrine, read the Parable which our Saviour told of the Rich Man, who ask'd of Abraham to fend Lazarus, that had been dead, to his Father's House where he had Five Brethren, to let them know

how it was with him. Yet Abraham answer'd, They have Moses and the Prophets let them hear

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will they be persuaded tho' one rise from the Dead. So the good Christian, by fearthing into and meditating on the Holy Scriptures, may know this Story of the Bishop's to be a Lie, altho' the Pope would have it an Article of Faith. But if it were an Article of Faith it would be grounded on the Scriptures. It is not grounded on the Scriptures, therefore it is no Article of Faith. Likewise if it were an Article of Faith it would be one of the Twelve in the Apostle's Creed, but it is not there, and therefore is no Article of Faith. It is rather, as Doctor Constantine said, an Invention to maintain idle Bellies. Let us conclude these false Miracles of Antichrift with our Saviour's Words, For there shall arise false Christs and false Prophets, Mat. 24. 24. who shall shew great Signs and Wonders, insomuch that if it were possible they shall deceive the very E-Well has our Lord advis'd us, as has also his Holy Apostle St. Paul. Let us take care therefore we do not pretend to Sin thro' Ignorance. As Daniel, to comfort us, advis'd us of the miserable End of Antichrift, so likewise has St. Paul done, and that more clearly. He fays, The Lord Shall 2 Thes. 2. & consume him with the Spirit of his Mouth, and destroy him with the Brightness of his coming, which we fee accomplishing every Day more and more. How many Kingdoms and Provinces do now know the Pope to be Antichrift? But how have they come by this Knowledge? Not by Force, but by reading and hearing the Word of God.

The third Text, with which we shall confirm the third the Pope to be Antichrist, is taken out of the Text. Revelations of St. John, the 17th Chapter, which Rev. 17. pet read throughout. The Principal Contents of it we tot. Capi. may take notice of here. St. John says he saw a Woman sitting on a Beast, both whose Qualities he describes. He says this Woman was the great Whore that sits on many Waters, and with whom Kings of the Earth have committed Fornication.

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He fays she was array'd in Purple and Scarlet, adorn'd with Gold and precious Stones, having on her Forehead these Words written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth. He fays further, she was drunk with the Blood of the Saints and Martyrs. And at the end of the Chapter he fays, this Whore was the great City which reign'd over the Kings of the Earth. Of the Beaft he fays, it was likewife of a Scarlet Colour, was full of Blasphemous Names, and had Seven Heads and Ten Horns. St. John fays, when he first saw this Woman riding on that Beaft, he wonder'd with great Admiration, whereupon the Angel told him the Mystery of both. The Beast thou sawest, said the Angel to him, was, and is not, &c. The Seven Heads are Seven Hills, on which the Woman fits. Ten Horns are so many Kings subject to this Beaft. These Kings shall make War on the Lamb, but the Lamb shall overcome them. The Waters on which the Whore fits are People, Multitudes, Nations and Tongues. Laftly, The Ten Horns of the Beaft shall abhor the Whore, affront and destroy her. Now who does not by this plainly fee Antichrist painted to the Life? And who can all these things agree so well with as with the Pope? The Whore then is the Pope, the Beast the Roman Empire, upon whose Ruins the Pontifical Prelate has rais'd himself. It is a common thing in Scripture to call Idolatry and Superstition by the Name of Fornication, and confequently Idolaters are term'd Whores and Harlots. Read for this pur-Jer. 2. Ezek, pose the Second of Feremials, the Sixteenth of E-3. 16. Hof. zekiel, and the First of Hoseas. The Pope is therefore call'd the Whore, and the great Whore, for the Idolatry and Superstition he commits and teaches to others. Observe what we have said in the Pasfage quoted out of Daniel. How much what we have alledg'd appears to be true may be feen by a Woman's

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having been once Pope, as has been related in the Life of John VIII. What St. John fays of the Woman's being cloath'd in Purple, Scarlet and Gold, &c. is the very fame wherewith the Pope adorns himfelf on the Day of his Coronation. D. Illescas, Illescas, eap. speaking of the Coronation of Leo X. has these 24. That Festival, fays he, was so solemn and magnificent, that the like had never been known before in Rome; for over and above many Shows and Stage-Plays that were exhibited to the People, above 100000 Ducats were thrown among them. How then can the Pope fay with St. Peter, Silver Acts 3.3. and Gold I have none, &c. Now this Woman we have been speaking of was call'd Babylon, which is as much as to fay Confusion: She was call'd the Mother of all Fornications and Abominations, fo is Rome. What City have we now in the World where there is so great a Confusion of Vices, so large a Number of privileg'd Whores, from whom nevertheless the Pope raises a good Penny? And yet this is nothing in respect of the other numberless Abominations that are daily committed in Rome. In what part of Christendom is that unnatural Crime, Sodomy, so much tolerated as in this City? St. John fays, this Woman we have spoke of was drunk with the Blood of the Saints and Martyrs. How many Thousands of these has the Pope caus'd to be burnt and beheaded for believing Jesus Christ to be our only High-Prieft, Intercessor and Mediator, as the Apostle stiles him? For maintaining the Body he offer'd on the Cross, to be the sole Sacrifice to pacifie the Anger of his Father? For believing we can be only justify'd by Faith, without any Respect to our good Works? How much innocent Blood has been spilt by this ravenous Wolf within these Seventy or Eighty Years in Germany, France, England, and even in Italy, and within Forty or Fifty in our Spain? Testimonies of this last are the Persecutions in Seville, Valladelid, and other Places. What U 4

What Satisfaction can this Beast make for one

Doctor Constantine, the Jewel of our Spain? For one Doctor Vargas? For Doctor Egidius? For Doctor John Ponce de Leon, Son of the Count of Baylen, and near Kinsman to the Duke of Arcos? For one Christopher de Arellano, a learned Man, even by the Confession of the Inquisitors themselves? For one Ferome Caro? For the Licentiate, John Gonçales, and another Licentiate, nam'd Losada? All these liv'd good Lives, as even the Papifts who knew them will not deny. Yet all thefe, and many more of both Sexes, were burnt at Seville, most alive, but some after they were dead. All these were Contemporaries, and suffer'd almost at the same time. O Seville, Seville, that hast kill'd and burnt the Prophets that God fent to thee! Name me but Eight of the Pope's Votaries that can in the least compare with these for Learn-Gen. 4. 10. ing and Doctrine. As the Blood of Abel cry'd to God for Vengeance, fo doubtless does that of these Holy Martyrs. St. Fohn concludes the aforesaid Chapter, faying, This Woman is a great City which reigns over the Kings of the Earth. Is not this a manifest Discription of the City of Rome? What other City but that reign'd over the Kings of the Earth? From all the World Men went to Rome. All the Riches were carry'd thither, therefore the Pope must be this King of Kings, and

Lord of Lords. St. John says the Beast had Seven Heads and Ten Horns, which he afterwards explains by saying, the Seven Heads were so many Hills. Now the ancient Poets that liv'd in the Reign of Augustus, in whose time also liv'd St. John,

ETTA Aopos, which has the fame Signification. This

The Greeks call'd her

Epithet for Distinction sake was likewise given by Calepin, who says, Septicollis Urbis Epitheton a Tortul. A- Septem Collium Numero impositum. Also Tertullian Pol. cap. 35. in his Apologeticon says, Ipsos Quirites, ipsam vernaculam

call'd Rome, Septicollis.

naculam Septem Collium Urbem Plebem convenio, &c. Horace in his Carmen Seculare says,

> Diis quibus Septem placuere Colles Dicere Carmen.

Hor. Carmen

Virgil in his Aneids,

Septemque una sibi Muro circumdedit Arces.

Virg. Eneid.

And Properties,

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Septem Urbis alta Jugis toto que presidet Orbi.

Proper. L-

Now by the foregoing Words of St. John, and by what else has been alledg'd, it plainly appears Antichrist holds his See in Rome, but 'tis well known no other holds his See there than the Pope, therefore the Pope must be Antichrist. St. John says further, that the Ten Horns of the Beast are Ten Kings subject to Antichrist, who fought bravely for their Monarch against the Lamb, yet who, without either Force, Arms, or Stratagem, conquer'd them. You will ask perhaps who this Lamb was? Why it was he that the same John says was Rev. 13.8. flain from the Foundation of the World. How? A dead Lamb conquer! Yes, so great is the Power of God. It is that Lamb which the same St. John fays, Takes away the Sins of the World. Now this John 1. 29. Lamb is Jesus Christ, who shall destroy Antichrist with the Breath of his Mouth, as we have before faid, where we quoted the Epistle to the Thessalonians. St. John says moreover, these Ten Horns or Kings, perceiving themselves too weak for the invincible Power of the Lamb, shall quit Antichrist, affront him, make War upon him, and destroy him. Now what King has there been heretofore who durst contend with the Pope? All were his Vassals, all his Soldiers, and he commanded

ed over all. But how many have left him for fome Years past, observing the Mortal Wounds the Lamb has given him by his Word. England, Scotland, Denmark, Swedeland, great part of Germany have forfook him, and even France and Poland are ready to do the like. Nay, he that shall live to fee it I hope will find the fame likewife by our Spain. God has already begun, and will not leave his Work unfinish'd. Observe how Daniel, St. Paul and St. Fohn agree in their Affertions. All three, by Inspiration, relate this Son of Perdition, and Man of Sin, shall be abominable in his Life, and worse in his Doctrine: Very rich, very powerful, cloath'd in Silk and rich Brocade, a great Persecutor of the Lamb, and those that follow him. St. Paul tells ye the Place of his Residence, which he says shall be in the Temple of God. St. John goes farther, and fays he shall reside in the City of the S. Hieron. in Seven Hills, which is Rome, and fo St. Ferom un-Præfat. lib. derstands it, where he says, That Babylon, and & in Vita that Whore which is represented to us in the Apocalypse can signifie no other than Rome. The same he repeats in the Life of Marcus. Sufficiently blind is he who cannot fee thro' Lawn, or who shall not conceive this Description of Antichrist to agree only with the Pope. As to the end of Antichrift, the Holy Ghoft, by Daniel, St. Paul and St. John, fays it shall be miserable, with which

that have been afflicted and oppress'd by his Ty-Rev. 1. 3. ranny. Come Lord Fesus, Very happy are they who read and hear the Words of these Prophecies, and observe those things which are written therein, as the same St. John says in the beginning of his Revelations.

> By what we have faid concerning the Lives and Doctrine of the Popes, as also by what the Fathers of the Church, ancient Councils, and even the Hely Scriptures have left us, it plainly appears to 2-

he comforts and encourages the poor Believers,

Marci.

any Orthodox, Catholick, and believing Christian that has the least spark of Faith in him, that the Pope is not Universal Bishop, not Successor of St. Peter, not Christ's Vicar, but on the contrary is rather Successor to Judas, Vicar of Satan, the Man of Sin, and Son of Perdition, who fits in the Temple of God, the Whore of Babylon, who holds her See in the City of the Seven Hills, which is Rome, and confequently Antichrist, who in every thing is contrary to Christ, as we have fufficiently shown, therefore he that knows him to be fuch must of necessity abominate and detest him. Now he that knows all this will be able to answer the false Reasons and Objections which the Flatterers of the Popes bring, and that oftentimes against their Consciences, to support and maintain the Supremacy of the See of Rome. I should never have done should I take False Reaupon me this Task; nevertheless, for the Satisfacti-supremacy on of the Faithful, I will undertake to answer the answer'd. Principal of them upon which the others are founded, which being once confuted, the Superstructure rais'd on them must of consequence fall to the Ground. The chief Texts they alledge out of the Holy Scriptures are two. First, that in Mat-Mat. 16. 18. thew, where Christ fays, Thou art Peter, &c. Secondly, that in St. John, where our Saviour fays John 21.15. to Peter, Feed my Sheep. Fesus Christ, say the Pa-16, 17. pists, said to St. Peter, Thou art Peter, and upon this Rock will I build my Church, &c. To thee Mat. 16.19. will I give the Keys of the Kingdom of Heaven, and what seever thou shall bind on Earth shall be bound John 10.4. in Heaven, and what soever thou shalt loose on Earth shall be loosed in Heaven. The Sheep, as Christ fays in another Place, know the Voice of their Paftor; fo we all know this our Saviour faid to St. Peter to be true, fince it was pronounc'd by our Pastor, Master and Redeemer, Jesus Christ, who is Truth it felf. But however, we aver that what

was faid can by no means belong to the Pope who is Antichrist; for when did ever the Pope make Mar. 16.16. that Confession which Peter did, Thomart Christ, &c., and believe accordingly? When did he ever live as St. Peter did? When preach and teach the Doctrine he taught? When he shall do this, then will these Words of our Saviour agree with him, and not before. But the Pope is an Atheist, he look'd on the History of the Evangelists to be but a Fable, he lives abominably, teaches Diabolical Doctrine, &c. all which we have prov'd. It from hence follows what was spoke to St. Peter could not be meant of the Pope, neither does it any ways agree with him. But, for the better understanding this Passage, let us explain it. Christ ask'd his

Mat. 16. 13. Disciples, Whom do Men say, I the Son of Man 14. am? They answer'd, Some say thou art John the Baptist, some Elias, and others Jeremiah, or one

whom say ye that I am. Peter answer'd, Thou art Christ, &c. Then Christ approving the Confession of Peter, which had proceeded from the Holy Ghost, and not from the Flesh, said to him, Thou

18. art Peter, and upon this Rock (meaning the Confession he had made that he was the Son of God) will I build my Church; so that we are not here to consider so much the Person of Peter as his Confession, and consequently it must be understood Christ spoke not these Words to Peter, but to all that should make such a Confession, and believe in him as Peter did: For the Corner-stone (Christ) on which the Church is built, is not sounded on Peter, but, according to St. Austin, Peter on that, pursuant to what St. Paul says;

already laid, which is Jesus Christ. He alone is the Foundation and Head of the Church, the Virgin Mary, Peter, John, and the rest of the Apostles and faithful Christians are only living

Stones

Stones rais'd on this Foundation, that is, they are but Members of the Church of which Christ is the Head. Methinks the Pope might content himself with being a Stone of this Edifice, a Member of this Church, but as he is no Member of it, much less can he be the Head of it. To thee, fays Christ, I will give the Keys, &c. that whatever thou bindest, &c. This Promise Christ makes not only to St. Peter, but likewise to all and every of the Apostles, and to all and every of their Successors, who shall teach the Word of God. That this Interpretation is true, may appear from what the same Fesus Christ said to the other Apofiles, Verily I say unto you, what soever ye shall Mat. 18. 18. bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven; so that you see the same Words our Saviour spoke to St. Peter, he also here speaks to the other Apostles. Likewise when Christ sent them out to Preach, he faid to them all in general, As my Father John so. s. hath sent me, so do I in like manner send you. And 22, when he had said this he breath'd on them, and said to them, receive ye the Holy Ghost. Whose soever Sins ye shall remit, they are remitted to them, and whose soever Sins ye shall retain, they are retained. Thus Christ granted this Power and Privilege to all, and not to one in particular. It would be Impiety to think, after our Saviour had given them equal Authority, he had referv'd any thing to the Apostolick See in particular, which the others could not do. 'Tis certain all the Apostles were equal both in Dignity and Power. This Order was observ'd in the Church 'till Avarice and Ambition crept in and confounded it, making the one greater and the other lesser, as they were either richer or less powerful. Where we spoke of the Supremacy we have confirm'd this by the Sayings of ancient Fathers. If Christ by these Words, Thou are Peter, &c. had made that Apostle Head of the Church,

and Universal Bishop, as the Papists would have us believe, to what purpose did the Apostles contend among themselves who should be greater or Mat. 18.1 to lesser. St. Matthew treats of this from the First 5. Mark 9. Verse of his Eighteenth Chapter to the Fishth. Luke 9. 46 St. Mark in his Ninth Chapter, from the Thirty to 48. Mat. Third Verse to the Thirty Seventh. And St. Luke in his Ninth Chapter, from the Forty Sixth Verse to the Forty Eighth. Also St. Matthew in his Twentieth Chapter, Verse the Twentieth, &c. relates how the Mother of Zebedee's Children, and

begg'd of Christ that one might sit on his Right
Hand, and the other on his Lest, at which, say
both these Evangelists, the Ten were mov'd
with great Indignation against those Brethren.

stles which should be accounted the greatest. Now what Answer did Christ make to the Question

Wat. 18. 4 his Apostles put him, Matthew the Eighteenth? Why, placing a little Child in the midst of them, he said, Whosoever shall humble himself as this little Child, the same shall be greatest in the Kingdom

Mark 9. 35. of God. In St. Mark Christ says, He that desires to be first the same shall be last, and a Servant to

ye the same shall be great. Likewise Christ reprov'd the Sons of Zebedee for their ambitious De-

Mat. 20. 22. mand, telling them, They knew not what they ask'd.

The Ten were incens'd against these Sons of Zebedee for their Ambition, whereupon Christ told them, that in the Political Kingdom there were Degrees of Greatness, but in his that was Spiritual there were none. If our Adversaries now would but examine into this, they would be asham'd of that Supremacy they have given the Pope, which neither St. Peter nor any other of the Apostles pretended to; for if Christ had given that Supremacy to St. Peter which they pretend, without doubt when

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when he had heard the Apostles contending among themselves for Superiority, he would have ask'd why they contended, fince he had given the Supremacy to St. Peter. But our Saviour was fo far from faying this, that he reprimanded them all for their Ambition and Contention. The fecond Text the Papists produce to maintain the Supremacy of the Pope is this. Jesus said to Peter, Lovest thou me? Peter answer'd, Yea Lord, &c. John 21.15, Then faid Christ, Feed my Sheep. From hence &c. they infer, fince our Saviour spoke this to Peter, and no other of the Apostles, he must of consequence be the chief Apostle. They do not consider the great Prudence and Charity of Christ, who faid this meerly to confirm and comfort Peter, who had thrice deny'd him. Our Saviour ask'd him thrice if he lov'd him, to which he twice reply'd, Yea Lord, &c. but the third time was griev'd, wherefore Christ said to him once more, Feed my Sheep, as if he had faid, Thou Peter haft deny'd me, yet hast repented, weeping bitterly, wherefore I pardon thy Crime, and receive thee into the Condition thou wast in before. Immediately hereupon, as the same Apostle testifies, he gave him to understand the manner of Death he should glorifie God by. The fame Charge and Office our Saviour conferr'd on the other Apostles, when he commanded them to go into all Parts of the World, Mark 16.15. and preach the Gospel to every Creature, as also when he faid, Receive ye the Holy Ghost, &c. So John 20, 22. that by all these Texts of Scripture it does not appear one Apostle had any Advantage or Preeminence over the other, but that all were equal and Principal Members of the Mystical Body of Christ, his Church, which Body, being not monstrous, can have but one Head, and Christ is that. Nay, I go farther and fay, Suppose St. Peter had been Chief of the Apostles, and of greater Authority than the rest, yet for all that the Pope neither be-

ing his Successor nor Christ's Vicar, as we have fufficiently prov'd, he cannot be Universal Bishop. He ought to content himself with being Bishop of Rome, yet is he not even that but Antichrift. These two are the Principal Passages, by which the Romanists think they defend the Supremacy of the Pope. But fince even these have done them no Service, much less would the others which What ne-they alledge. I would fain ask the Papifts one coffary to thing, and that is, whether it be necessary to Salva-

according

Salvation, tion to believe the Pope is St. Peter's Successor, to the Pa. Christ's Vicar, and the Universal Head of the Church, as Boniface VIII. ordain'd? If it be, what will become of the whole Greek Church, which believes no fuch thing? What of those that liv'd in the Time of Pope Joan? What of those in the Time of Anastasius II. Liberius and Felix II. who were all three Arians? John XXIV. was an Heretick, and by reason of the great Abominations prov'd against him in the Council of Constance was depos'd. What shall become of those that liv'd in the Time of this Pope and other Hereticks, or of fuch as obtain'd the Pontificat by Force or Fraud? Such as these, according to the Decretals, were no Popes, and yet this had been the common way for many Years of arriving at the Papacy. How often does Platina, and the other Writers of the Pope's Lives, complain of this? If this before-mention'd Article be true, what will become of those that liv'd in the time of Schism? There have been Thirty Schisms in the Church, according to Panvinus, a most virulent Popish Writer. One lasted about Fifty Years, viz. from the Time of Clement VII. to that of Clement VIII. If this Maxim were true, what will become of those that liv'd at the Time when there were Four Popes at once? What of those that liv'd when there were Three Popes at a time, and all Three refiding in Rome? yet all whom the Emperor Henry III. depos'd.

pos'd. Gregory XII. Benedict XIII. and Alexander V. a little before the Council of Constance, Excommunicated each other alternately, which therefore of these three must we esteem for Pope? What is become of those that liv'd in the Time of Sergins III. and Benedict VIII. or IX. both who had been three times Pope? Read their Lives. Both these by Fraud and Force had made themfelves Popes. Then came others more powerful, more fubtle, and cast them out, nevertheless they at length recover'd, and threw out their Invaders, who getting to be reftor'd, the former a second time got them out, and continu'd Popes for some What fort of Heads of the Church were these? If the Article about Belief in the Pope be true, what is become of those that liv'd in the Time of several Sede-Vacante's, which lasted a long Long Sedewhile, and wherein were great Diffentions and Vacante's. Divisions. After the Death of Clement IV. there was a Sede-Vacante of Two Years, Nine Months and two Days. On the Death of Nicholas IV. there was one of Two Years, Three Months and Two Days. On the Decease of Clement V. there was another of Two Years, Three Months and Seventeen Days. On the Death of Marcellus, as D. Illescas fays, the Holy See was vacant Seven Years, a half and Twenty Five Days. Tho' this be affirm'd by Illescas, Damasus, and many other Authors, yet Platina says this Vacancy lasted but Twenty Five Days. What a State must the Church needs be in in those Times? How miserable must. the Christian be, who could not believe the Pope to be its Supream Head? What must he have done in the Reign of Four Popes, Three and Two? In the time of Hereticks, Simoniacs and Adulterers, not to fay worse of them? Yet, notwithstanding this, the Condition of the true Catholick Christian must ever have been most happy. His Faith was founded not on Men, but Christ, whom he believes to

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have dy'd for our Salvation, and that he now fits on the Right Hand of his Father interceding for us. Christ then is our Supream Bishop, he is Head of the Church, to whom therefore be all Honour, Glory and Power for ever and ever, Amen.

Now having a Mind to make an end of this Tract concerning the Popes and Popery, I will, by way of Appendix, add some few of the Blafphemies, &c. which the Pope teaches and commands to be taught, whereby his Doctrine will plainly appear to be Heathenish and Antichristian, yet woe to him that shall not believe in it, for he will be us'd worse than a Dog. God have Mercy on all such, and strengthen them in the Day of Visitation. The Pope's Doctrine is this, which I have not only set down, but confirm'd by Authorities.

Strange Doctrines of the Popes

The Bishop of Rome is God. Dist. 96. cap. Satis evidenter, &c. Also Baldus, Lib. ult. cap. Sent. rescin. Likewise Decius, cap. 1, de Constitut. Felino, incip. Ego N. de Jurejurando, &c.

The Pope is no Man. Sextus, Lib. 1. de Elect.

Tit. 6. cap. Fundamenta &c. in Gloff.

The Pope is neither God nor Man. Prol. Clementin. in Gloff. Hereby it appears he must then be Antichrist, our Saviour Christ having been both God and Man.

It is lawful for no Man to oppose the Precepts of the Apostolick See. Dist. 20. cap. Nulli item, &c. Also Dist. 12. & 22.

. Whoever shall not obey the Pope's Statutes is

an Heretick. Ibid. in Gloffat.

He commits a great Sin that tells an Untruth to the Pope, he being the ever-living God's Vice-gerent on Earth. Dift. 1. cap. Libenter ignosco, &c.

The Pope is Bishop of all the World. Sextus,

Lib. 5. cap. Fælicis in Glossat.

The Pope has Sovereignty over all the World. Sextus, Lib. 3. Tit. 16. cap. Periculoso, &c.

No

No Body ought to say to the Pope, What doest thou? In Extravag. Tom. 22. Tit. 5. cap. Ad Apostolatus, &c. Also in Gloss. 2. Decret. Tit. 7. cap. 5.

The Pope, by these Words, Thou art Peter, &c. and Feed my Sheep, has obtain'd the Supremacy.

Sexti Proem. in Gloff.

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No Body is to judge the Pope. Caus. 9. Quast. 2. cap. Nemo autem, &c. Also Dist. 40. cap. Si Papa, &c. Likewise cap. 12. Quast. 2. incip. Quisquis, &c. Also in Gloss. Dist. 40. cap. Non Nos, &c.

No Body has Power to call the Pope's Sentence in Question, nor to quash it. Dist. 30. cap. 17.

Quaft. 4. cap. Nemini, &c.

The Pope may dispence contrary to the Apostle. Dist. 34. cap. Lector, &c. in Gloss. Also Dist. 82. cap. Presbiter, &c. In Gloss. Caus. 15. Quast. 6. cap. Autoritatem, &c. in Glossat.

The Pope has Free-Will, &c. Lib. 1. Decret.

Greg. Tit. 7. cap. 5.

The Pope may alter the Nature of Things. Ibid.

The Pope can make Something out of No-thing. Ibid.

The Pope's Pleasure serves for Reason in whate-

ver he undertakes. Ibid.

The Pope may dispence with the Law of God. Ibid.

The Pope can make Justice out of Injustice. Ibid.

The Pope holds Fulness of Power. Ibid.

As great Difference as is between the Sun and Moon, so great is there betwixt the King and Pope. Lib. Decret. Greg. Tit. 33. cap. Solitæ, &c.

Those that have been unjustly condemn'd are to have Redress from the Church of Rome, and the oppress'd to be reliev'd. Caus. 2. Quest. 6. cap. Ideo, &c.

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Now

Now because Fesus Christ, speaking of himself, Mat. 28. 18. faid, All Power is given unto me in Heaven and on Earth, the Romanists conclude the Pope must have Also because Daniel fays, God removes Dan. 3. 21. the like. Extrav. de Kings and fets up Kings, they would have it the Majori & Pope must have the same Authority. Hence it is Obedient. cap. 2. the Emperors have been brought to kiss the Pope's Feet, and one was forc'd to serve him instead of a Groom when he mounted or alighted from his

Horse; nay, his Satanship could not forbear reflecting on him for not holding the right Stirrop, as if he had been bred to it. Pope Boniface VIII. was so impudent as to make it an Ar-

Judicata.

Lib. 7. De-ticle of Faith requisite to Salvation, That the Pope cret. de Senten. & Re was absolute Lord, as well in Temporals as Spirituals, upon doing which he presented himself at the 7nbilee, with two Keys in one Hand and a Sword in the other. Pope Clement VI. his Successor, not contenting himself with a Dominion over Kings and Emperors, prefum'd, by a Bull, to command even the Angels. It has long been determin'd in the Pope's Rota, or Chancery, that God allows for good, and approves whatever his Holiness does; that the Pope's Will is the Rule and Standard of all Right and Justice; that the Pope can do absolutely in this World whatever God himself can do, and that if he changes his Mind 'tis to be prefum'd God has done fo too; that whenever his Satanship sends many Millions of Souls to Hell, no Body must think to reprove him for it; that his Power extends over Heaven and Earth, and even Hell it felf; that no Appeal lyes from him tho' to God; that he may dispence with, and act contrary to the Epistles of St. Paul, as being greater than that Apostle, and may do the like contrary to the Old Testament, as having greater Authority

Dift.40. cap. than the Writers of that Book. Nay his impious Si Papa, &c. Flatterers have gone farther, and debated whether his Holiness might not in some Cases dispence ee

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ven with the Gospel? Whether he had not greater Power than St. Peter? If the Pope were simply Man or God likewise? &c. In short, the Devil had so much got the Ascendant, that a little before Luther's Time it was disputed in the Schools, Whether the Pope did not participate both of the Divine and Human Nature, as our Saviour did? But they might better have debated, whether there had ever been any Pope that had been an Hermaphrodite, to which it might have been answer'd in the Affirmative. Read Erasmus's Annotations on Erasmi An-Timothy. They disputed, says he, An mille An- 1 Epist. ad geli possint saltare in Summitate Digiti? Whether Timoth. 1000 Angels might not dance on the Top of a Finger? Also an Christus sub Forma Scarabei posset salvare Genus Humanum? Whether Christ, under the form of a Gad-flie, could save Mankind? Also Whether the Pope was more merciful than Christ? They concluded he was. Blasphemy unparalellable! Egregious The reason they gave for this impious Assertion Blasphemy. was, that throughout all the Scripture you shall not read that Christ had brought one Soul out of Purgatory, whereas the Pope every Day, thro' his great Clemency, frees a Thousand. Nay, their Disputes went farther, for they maintain'd the Pope's Power extended even to the extinguishing Purgatory. In all these Questions they flatter'd the Popes, and bely'd their own Consciences, having little or no regard either to the Honour of God, or of his Son Fesus Christ. Dist. 6. cap. Dist. 6. ca Quoniam de Immunit, &c. the Pope fays, We be-&c. ing not willing to set light by our Justice, or that of the Church our Spouse, &c. Now every Body knows the Church had never any other Spoule than Fesus Christ. Nay the Pope goes on, and lays, The Virtue and Influence of the Holy See is so great, that whoever shall sit in it, be he Impious, Perjur'd, or any other ways abominable, so soon as ever he has seated himself he shall be chang'd,

&cc.

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turn another Man, and become a Saint. Let us hear also what the same Beast says in another Dift. 41. cap. place, viz. Dift. 41. cap. Non Nos, &c. The ever bleffed St. Peter transfus'd into his Successors, together with the Heritage of Innocence, the perpetual Gift of Merit. All what belong'd to him for the excellency of his Actions was, in like manner, inherent in those that succeeded him. For who can doubt whether he be Holy, that has been rais'd by so long a Train of Deserts. Nay if his own Merit be nothing, that of his Predecessor is sufficient to qualifie him for the sacred Trust. If this were true, no Pope would ever have been bad, yet we hope we have show d the contrary by this Treatise, part of which we had even from the Pope's Flatterers themfelves. This Influence the Papal See has, this Quality it derives from its Predeceffor, that whenever any good Man fits in it he immediately becomes bad, and if he was bad before, worfe. In a Word, every one of the Popes almost has been Blashismy, 2 Thes. 2. 3, the Son of Perdition, the Man of Sin, who opposes

> and exalts himself above all that is called God, while he sits in the Temple of God shewing himself that

be is God, as the Apostle St. Paul speaks.

All what we have here collected concerning the Doctrine of the Popes are Blasphemies so great, that if the Devil were to assume Human Flesh, he could not utter greater or more horrible. And yet, O Spain, wilt thou continue still blind, and not fee or know Antichrift, whom, whilft thou think'st thou pay'st Adoration to thy Creator and Redeemer, thou worship'st and ador'st? God have Mercy on thee, and open the Eyes of thine Understanding, that thou may'st read, hear and learn to know the Word of God, which is reveal'd to thee in the Scriptures, without reading which, and meditating on them, it is impossible we should ar-

John 5. 39 rive at the Truth. Search the Scriptures, fays Christ, for it is they that testifie of me. By consequence they us

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they testifie likewise of Antichrist. When thou halt, with a Spirit of Humility, read them well and confider'd of them, then wilt thou come to a Knowledge of thy Blindness and Ignorance. Then converting thy Heart to the true God, that created, redeem'd and fanctify'd thee, thou wilt abominate thine Idols of Silver and Gold, which, according to Isaiah, thy finful Hands have made, and which 16. 31. 7. thou, Ignorant and Blind as thou wert, didst honour and adore, thinking thereby thou didst great Service to God, but then thou shou'dst have cast them from thee, or broken and destroy'd them. Then, O then, by how much thou hast ferv'd and ador'd this Monster, this Man of Sin, this Son of Perdition, this Whore array'd in Purple and Scarlet, and adorn'd with fo much Gold and precious Stones, this Beaft, this Antichrift, this thy Pope, this thy God upon Earth, by fo much coming to have a Senfe of thy Shame, as having a greater Esteem for thy Honour than any other Nation, thou wilt differve, abominate, and procure his total Ruin and Destruction. God grant thee this Grace, and that quickly, for the fake of that Sacrifice which his only Son, and our fole Redeemer, and supream Bishop, Jesus Christ, offer'd for us all on the Crofs, Amen.

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## CONFUTATION

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ANDA

## VINDICATION

O. F

Reformed Devotion.

PART II.

By the Help of God we have got thro' this Labyrinth, not of Crete, but of another much worse and more intricate, which is Rome and the Papal Court. We have prov'd the Pope to be a false Priest and true Antichrist, to be the Man of Sin, Rerdition, and that great Whore

Whore of whom St. John speaks in his Revelati-We have prov'd this by his bad Life and impious Doctrines, by the Sayings of Fathers of the Church, ancient Councils, and especially by three remarkable Texts out of the Holy Scriptures. Having done all this, we shall proceed to show that the Mass, which is the second Pillar that supports the Church of Rome, is a False Sacrifice, a Diabolical Invention, and a Prophanation of the Holy Sacrament our Redeemer Jesus Christ instituted. And if it be fuch, as we hope to prove, then ought we to fly and detest it as much as possible. Having prov'd this, we will show, by the help of the Lord, without whose Assistance no good thing is to be done, that Fesus Christ is the only true High-Priest and Supream Bishop, and that his Body and Blood. which he offer'd for us on the Cross, is the only true Sacrifice, which we commemorate as often as we celebrate the Holy Supper. At the end of this Treatife we will add a Table, by which shall appear the Conformity, Union and Identity between the Holy Sacrament our Saviour instituted, and that celebrated in our Days by the Reform'd Churches. Now we will proceed to show the Contrariety and Difference between the Mass our Adversaries espouse, and the Holy Institution of Christ which we imitate.

As the Word Pope is not to be found in the Ho-Nothing ly Scriptures, so neither is the Word Mass, and it necessary to salvation is to be thought, if the Authority of the former, but what's and the Piety of the latter had been so necessary in the Scrito Salvation as the Papists affirm, either our Savi-ptures. our himself, or his Apostles, would have made mention of them, for whatever was requisite to save us both have there taught us. St. Paul, speaking to the Ephesians, tells them, He had kept nothing Ads 20.20, from them that was prosuable for them to know, but had taught 'em their Duty publickly from House to House, testifying both to Jews and Gentiles, that they

tion.

they ow'd Repentance towards God, and Faith towards our Lord Jesus Christ. Yet this Holy Apoftle, while he was thus diligent in giving the Ephesians to understand what they were to believe. makes not the least mention either of the Pope or Mass, whence we may infer it is no Article of Faith, either to believe the Authority of the Pope, or Sanctity of the Mass. But our Adversaries will tell me, tho' the Word Mass be not to be found in the Holy Scriptures, yet it's equivalent, the Supper of the Lord, is; and if we are to admit of one we are likewise to allow a place to the other. To this I answer, they do great Injury to the Bleffed Sacrament instituted by our Saviour, in affirming it to be the same with the Mass, which they themfelves have invented and contriv'd; for as great Difference as there is betwixt Truth and Falshood, Light and Darkness, God and Belial, so great is between the most Holy Institution of Christ and their Prophane Mass. If the Question were only whether the Institution of the Holy Supper might not be term'd Mass, it would be of no great moment; but let us agree about the Substance of it, and let its Name be what it will, tho' at the fame time it would not be well done, when the Holy Ghost has call'd it one thing, for Man to call it another. The Apostle St. Paul expresly

1 Cor. 11,20. calls it the Lord's Supper, therefore let us call it by

the same Name, and by no other.

Etymology As for the Word Mass, 'tis not agreed even aof the Word mong the Romanists whence it is deriv'd. Some will have it come from the Hebrew Word Mas, which fignifies Tribute, or a Subfidy. Others fay it is a Latin Word, and the same with Missio, . in like manner as Remissa has been us'd by divers of the ancient Fathers, especially St. Cyprian, for Its Defini- Remissio. The Mass, as our Adversaries define it, is a Sacrifice whereby Pardon of Sins is acquir'd both to the Living and Dead. The Ro-

manists.

manists greatly extol their Mass, and that for several Reasons, of which we will here mention the Principal. First, For its being an Expiatory Sacri- Popish Reafice. Secondly, For its Institutor, who they fay for seewas Jesus Christ. Thirdly, On account of those tolling it. that preach'd it, who they tell you were St. Peter, St. John, whom they call the Virgin Mary's Chaplain, St. James and the rest of the Apostles. Fourthly, By reason of its Antiquity, they averring it has been celebrated ever fince the Death of our Saviour, and affirm God would never have fuffer'd his Church to have been fo long in an Error had it been otherwise. Fifthly, They confirm it by divers Miracles which they fay have been perform'd by the consecrated Wafer, and which they argue, plainly shews its Sanctity and Divinity. Sixthly, They maintain that in the Mass there are divers Passages taken out of the Holy Scriptures, such as the Epistle, Gospel, the Hoc est Corpus meum, the Pater Noster, and the like. Seventhly, They fay the Sacrifice of the Mass was represented by Melchisedec, who, being Gen. 14. 18. the High-Priest of the Highest, offer'd his Divine Majesty both Bread and Wine. Moreover they fay Malachi spoke of the Mass where he said, For Mal. 1. 11. from the rising of the Sun to the going down of the same my Name shall be great among the Gentiles, and in every place Incense shall be offer'd to my Name, &c. Eighthly, They esteem it for the many Benefits they fay they have deriv'd from it. From all this they conclude the Mass is both Holy, Pure, Bleffed and Divine, and that we are a parcel of Hereticks for fo shamelesly speaking and writing against what, they alledge, our Saviour instituted, his Apostles celebrated, and all the Church venerated and ador'd. These are the Principal Arguments by which the Papifts defend their Mass, but which, in the Name of that God whose Cause we maintain, we will endeavour to answer

in the same Order as they are deliver'd, I befeech thee therefore, Christian Reader, to give At-

tention to what I shall say.

As to the first Reason, that Mass is a Sacrifice for for sup- to obtain Pardon of Sins, &c. I answer with Ciport of the vility, which the Papists seldom use, it is impossi-Mass anfwer'd.

ble it should be so; for, if it were, it would not, properly speaking, be a Sacrament, yet they affirm it is both. This cannot be, inasmuch as there is as great difference betwixt a Sacrifice and a Sacrament as between giving and receiving. A Sacrifice is offer'd and presented to God, whereas a Sacrament is taken and receiv'd from the Hands of our Lord by a Minister of the Gospel. The Holy Supper, properly taken, is not an Expiatory Sacrifice, but a Sacrament of the precious Body and Blood of our Redeemer Christ. Yet, improperly speaking, it may be term'd a Sacrifice, as being in Commemoration of that eternal and only Sacrifice which our Saviour Jesus Christ offer'd to his Father on the Cross. And thus the Fathers understand it when they call it a Sacrifice; they do not mean the Holy Supper is a Sacrifice, but a Remembrance of that Sacrifice, conformable to our Sa-

Luke 22,19. viour's Words, Do this in Remembrance of me. 1Cor. 11.24, Alfo St. Paul to the same purpose says, Te shall 25, 26. hereby shew the Lord's Death 'till he come. Now if the Haly Supper were not a Sacrifice, much less

can the Mass, which they celebrate instead of it, Two Sorts be fo. Moreover if the Mass were a Sacrifice, of Sacrifice. it must either be Propitiatory, which they term Expiatory, or Eucharistical, that is, it must either be offer'd for Remission of Sins or Returning of

Thanks. But they will tell me, as they do in their Definition of the Mass, that it is an Expiatory Sacrifice, but I must tell them that cannot be, since there was never any other Propitiatory or Expiatory Sacrifice, than that of our Bleffed Saviour's Death and

First Sort. Passion. An Expiatory Sacrifice is that which is defign'd

defign'd to appeale the Wrath of God, and to fatisfie his Justice, which being done, the Sinner is, as it were, purg'd from his Transgressions, and restor'd to the Favour of his Creator. All this. was entirely perform'd by our Lord when he dy'd on the Cross, and he only and no other could accomplish this kind of Sacrifice, inasmuch as the Virtue and Efficacy of it was Eternal. Our Saviour whilft he was offering this Sacrifice cry'd. It is finish'd, that is, all that was necessary to re- John 19.30 concile us to his Father, and to procure us Pardon of our Sins, Mercy and Salvation, was accomplish'd and fulfill'd by this only Sacrifice which he offer'd for us, and consequently nothing remain'd for any other Sacrifice to do. Therefore we must conclude it is a grievous Affront to, and monstrous Blasphemy against Jesus Christ and his Sacrifice, for any one to offer any other Sacrifice to obtain Remission of Sins and Reconciliation with God. And what does the Mass do else, but promise to make us Partakers of the Death and Passion of Christ thro' the sole Merit of that new fangled Sacrifice? He that has a Mind to know more of this only once offer'd Expiatory Sacrifice, and never repeated, let him read the Epistle of St. Paul to the Hebrews, especially the Seventh Chapter, of Heb. chap.7. which we shall speak more hereafter.

The fecond fort of Sacrifice, which we term Second Sort Eucharistical, contains all the Acts of Charity which we exercise towards our Neighbour, and confequently towards God, who is hereby honour'd in his Members. In this kind of Sacrifice are also comprehended our Prayers, Praises, returning Thanks, and all we do elfe to ferve and honour our Creator, all which Sacrifices depend on that great One before-mention'd, whereby we are both in Body and Soul confecrated and dedicated as Holy Temples to God. This fort of Sacrifice has nothing to do with appearing the Wrath of God, ob-

taining

Mercy, but is only to magnifie and glorifie the Almighty. This fort of Sacrifice can in no wife be acceptable to God, unless it proceed from One that has already obtain'd Pardon and Forgiveness by the Expiatory Sacrifice. This Eucharistical Sacrifice is very necessary in the Church, and woe be to the Christian that passes a Day without observing it. This is the pure Offering and Incense

to God. Of this Sacrifice St. Paul speaks, where

Rom. 12. 1. he says, We should present our Bodies a living Sacrifice, holy and acceptable to God. For the same Reason Alms-deeds, and other good Works, are term'd Sacrifices, with which God is well pleas'd. The Prophet Hosea exhorts the People to return to

Hos. 14. 3. God, and to say to him, Take away all our Iniquity, and receive us graciously, so will we render the Calves of our Lips. What the Prophet meant by the Calves of Lips St. Paul tells us, where he

Heb. 13. 15. says, By him therefore let us offer the Sacrifice of Praise to God continually, that is, the Fruit of our Lips, giving Thanks to his Name. St. Paul calls the Liberality, with which the Philippians had re-

Phil. 4. 18. liev'd him in his Necessity, A Sacrifice of a fiveet Smell, and all the good Works Believers do are likewise term'd Spiritual Sacrifices. God grant us his Grace, that we may offer him such Sacrifices continually, and that we may confess without Hy-

Luke 17.10. pocrifie, That after we have done all we are but unprofitable Servants, &c. If our Saviour commanded his Apostles to say thus, even while they did what they were enjoin'd, much more does he command us, who are not worthy to unloose the Latchet of their Shoes. God therefore grant us his Grace, that we may be humble and meek; but of this sort of Sacrifice we shall speak more hereafter.

affirm-

By what has been faid it plainly appears the The Mass Mass is neither an Expiatory nor Eucharistical Sa-no Sacricrifice, and by consequence no Sacrifice at all. fice. That it is not Expiatory we have already prov'd, and that it is not Eucharistical our Adversaries themselves prove by affirming it Expiatory. The force of this Argument comes from a Rule in Logick, which fays, The dividing Members ought not to be confounded. Let this suffice as to the Definition of the Mass: We have destroy'd its Genus by proving it no Sacrifice, and its Species by showing it not Expiatory. Both Genus and Species being then confuted, what shall become of its Definition? Nothing, or if any thing, the Mass must be a Privation of the Holy Supper, as Sin is of Grace. Also let not our Adversaries i- Nor Ancimagine I will grant their Mass to be so ancient as ent. they make it, nor to have been even once celebrated by St. Peter, St. John, or any other of the Apostles. False Proofs are those they bring. If any bear false Witness against their Neighbour, we all know they are guilty of a Breach of the Ninth Commandment, how much more then are they guilty who bear it against their King, Prophet, and High-Priest Fesus Christ, by affirming he instituted their prophane Mass, in which are so many Superstitions and Idolatries, or by alledging the Apostles, Vessels chosen of God to preach the Holy Gospel and true Catholick Faith, have practis'd any fuch thing? Thus they fay St. Peter first celebrated the Mass, which they affirm without any Authority, for how is it possible so diligent an Historian as St. Luke should in his Relation of the Acts of the Apostles have omitted fuch an Article if there had been any, which nevertheless the Papists say is as necessary to Salvation as any of the Twelve in the Creed. But perceiving this false Testimony they Father'd on St. Peter would not ferve their turn, they rais'd another,

truth.

affirming St. James was the first that said Mass in A ridicu- Ferusalem. Nay they went further, and pretended to have found a Missal of that Apostle's, which they fay had lain bury'd in the Earth for many Years. What purpose is it then for me to dispute any farther, fince they thus prove the Word Mass to have been pronounc'd by this Apostle? I should incur the Censure of an Heretick and Blasphemer should I attempt it. This Missal was printed at Paris in the Year 1560. In it is a Prayer which among others has these Words, We befeech thee, most Holy Father, by all Sanctify'd, precious, Supercelestial, ineffable, immaculate, most glorious, terrible, fearful and divine Offerings, &c. What manner of Praying is this? When did ever the Apoftles make use of such a Form? Moreover to the end this avouch'd Lie may the plainer appear, there is in this Missal a Prayer for Monks and Nuns. Now those that affirm'd this Mass-Book to have been compil'd by St. James should have read this Prayer; I dare promise, on a serious Reflection, they would have allow'd there were no fuch Regulars in that Apostle's Days, but that they were invented and instituted long after. Well, but suppose this Missal were St. Fames's, then let its Votaries place it among the Canonical Books of the Holy Scripture, and believe and do what it ordains. By it the Laity were to communicate in both Kinds, the Office was to be celebrated in the Vulgar Tongue, the People were to fing and answer to the Prayers, and neither the Sacrament of Bread nor Wine was to be worship'd or ador'd. Yet the Practice of our Modern Mass-Books is altogether contrary. By them the People are to Communicate but once a Year, and then only in one Kind. They are depriv'd of the Sacrament of Christ's Blood, which he commanded all should drink. These Masses are celebrated in an unknown Tongue, and oftentimes even the Priests do not understand what they say,

yet

yet the People kneel all the while with great Devotion, verily believing they fee the real Body and Blood of Fesis Christ, and not the Sacrament only which represents them. What our Saviour instituted was his Holy Supper, when he commanded his Apostles, that were afterwards to represent the Universal Catholick Church, that they should do the same as they saw him do. Do this, said he, in Remembrance of me. St. Paul also writing to the Corinthians, among whom Satan had introduc'd fome Abuses concerning the Holy Supper, fays, For 1Cor. 11.23. I have receiv'd from the Lord that which I deliver to you; for the same Night, &c. Now what has the Mass to do with this which the Apostle says? Nothing certainly. Let our Adversaries then cease to confound things, let them cease to change Names, and not call the Holy Supper, Mass, fince it is no fuch thing. This Sacrament of the Lord's Supper The Holy continu'd but a short time in its Primitive Purity Supper and Perfection, for even while the Apostles liv'd but a short there arose many Dissentions, Schisms and Heresies time in its about it, wherefore St. Paul, being willing to cor-Primitive rect fuch Innovations and Errors, wrote the fore-Purity. going Chapter. Since his Time there have happen'd many others, and those much worse. Men were not contented afterwards with the Purity of our Saviour's Institution, they must needs add to, and retrench something from it, as seeming more Wife and Prudent than their Master himself was. Notwithstanding all this, during the space of 1000 Years they did not meddle with the Substance of the Holy Supper; they only, as to the exterior Part, us'd some Ceremonies and Ornaments our Saviour por his Apostles had ever us'd or commanded. But when once those 1000 Years were past, they presum'd to attack this Sacrament in earnest, and what is worse, all was done under the specious Pretence of Piety and Sanctity. They then began to affirm the Bread was no Bread, nor the Wine Transub-Wine, Stantiation.

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Wine, but both were transmuted and transubstantiated into the real Body and Blood of Fesus Christ, and all this contrary to the Holy Scriptures. and the Fathers both of the Latin and Greek Churches, as we shall hereafter sufficiently prove. Matters going thus, Transubstantiation was agreed on in the Council of Vercelli, under Pope Leo IX. This Pope condemn'd the Doctrine of Berengarius, which we shall come to speak of where we treat of the fourth Damage the Mass does. Berengarius believ'd only what the Scripture taught, and what he had read in the Fathers, viz. That the Sacrament of the Holy Supper confifted of Two Things, Matter and Form: The Matter, what was to be feen, felt and tasted, which was the Bread and Wine. The Form, what was not to feen, but only to be believ'd, which was the Body and Blood of 7efus Christ. Hereby appears the great Heresie Berengarius was convicted of by the Pope and his Council. Afterwards, when we come to speak as gainst Transubstantiation, we shall prove by manifest Authorities out of the Holy Scriptures, and by the Sayings of ancient Fathers, that there is in the Bleffed Sacrament both perfect Bread and perfect Wine, as well visible as tangible, and that the real Body and Blood of Fesus Christ is invisible, and to be believ'd only by Faith. Hence it was tho' the aforefaid Pope and Council commanded Transubstantiation to be believ'd, yet divers Pious and Learned Christians of those Times, giving greater Credit to the Holy Scriptures and ancient Fathers than to the faid Decree, not only openly pro-Protested tested against it, but slighted it. Nay they were

against and so constant in their Persuasion, that they wrote against this Doctrine, as contrary to the Word of God and the Writings of the Fathers. Pope Innocent III. nevertheless confirm'd this Decree in the Year of our Lord 1200. and after him Urban IV. in Honour of this Sacrament, invented the

Feaft

Feast call'd Corpus Christi, at the Request of a certain Female Recluse, with whom he had formerly been too familiar. Read the Life of that Pope. The Devil, not contented with having thus ill treated the Bleffed Sacrament, went further, and by little and little depriv'd it of the Sacramental Wine, which represented the Blood of Christ. Thus in the Council of Constance, where Three Popes were depos'd, it was decreed the Sacrament should not for the future be administer'd, sub utraque Specie, in both Kinds, but only in one. 'Tis true, they Communimade fome Excuses for varying from the Institu-on in one tion of Christ, and the Practice of the Church, yet Kind. which were not only frivolous but ridiculous, as we shall show hereafter, when we come to speak of the fixth Damage the Mass does. If our Adversaries require Antiquity to convince them of their Error, I can affure them the manner of Communicating in both Kinds continu'd in the Church near 1400 Years, whereas that of Communicating only in one is a new Doctrine, scarce 200 Years old. How can this be call'd the Lord's Supper, or a common Banquet, prepar'd for all the Faithful?

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I shall now proceed to prove, by an infallible Christ nelArgument, and a palpable Demonstration, that neither Jesus Christ instituted the Mass, nor his A-Mass, nor
postles once commanded it to be celebrated. My did his AArgument is this. What was invented many Years postles praafter the Death both of Christ and his Apostles, dised it.
and that not by one but divers, and likewise at
several times, could neither be instituted by our
Saviour, nor practis'd by his Apostles. Now the
Mass, as our Adversaries confess, was invented
many Years after the Death of our Saviour and his
Apostles, and that not by one, but by many, and
at divers times, therefore it follows the Mass was
not of our Saviour's Institution, nor of his Apostles Publication. Now the former part of this

Argument no Body but a Fool would deny, but as for the latter there are those among our Adverfaries that will be apt to do it; yet can I easily prove what I aver, for did not one Pope devise the Conficeor, another the Introitus, a Third the Kyrie-eleyson, a Fourth the Gloria in Excelsis, a Fifth the Gradual, a Sixth the Offertory, a Seventh the Canon, an Eighth the Memento's, a Ninth the Agnus Dei's, &c. Christ ordain'd none of these, but the Popes only, and that at divers times. Our Adversaries then cannot deny but the Mass, even from its Original, has been compos'd by many Popes. They know right well that Damasus, who was Bishop of Rome in 368. ordain'd the Confiteor; that, according to Nauclerus, Gelasius, an African, compos'd about the Year 492. the Hymns, Collects, Responses, Graduals and Prefaces, as also added the Vere dignum & justum est, &c. That Symachus about the Year 512. ordain'd, that upon all Sundays and Principal Festivals the Gloria in Excelsis should be fung: That Pelagins, about the Year 556. added the Commemoration of the Dead: That Gregory I. in 600. contriv'd the Antiphona's and Introitus. He likewise ordain'd that the Kyrie-eleyfon should be fung Nine times, as also the Allelnia. Moreover that the Pater Nofter should be sung with a loud Voice over the confecrated Hoft. This Pope likewise added the Canon, Diesque nostros in tua Pace disponas. Sergius, that dy'd in the Year 701. ordain'd, that the Agnus Dei should be fung three times before the breaking of the Bread. Gregory III. added to the Mass, Quorum Solemnitas hodie in Conspectu tue Majestatis celebratur Domine Deus noster in toto Orbe Terrarum. Nicholas I. added divers more Responses. Sixtus I. added Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pope Innocent, about the Year 405. added Kissing the Pix. Leo I. added Orate pro me Fratres, and the Deo Gratias, as likewife the Canon,

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non, Sanctum Sacrificium, Immaculatam Hostiam, &c. and Hanc igitur Oblationem, &c. Celestine ordain'd the Offertory. Alexander I. who dy'd in the Year When the 117. began to corrupt the Order and Manner Holy Sacrawhich Fesus Christ and his Apostles had observ'd in ment was Celebrating the Holy Supper. He ordain'd that the first cor-Bread should be unleaven'd, and not ordinary as it rupted. had been before, as appears by Dift. 93. cap. Si quis, &c. Also he commanded that Water should be mixt with the Wine in the Confecrated Cup. Likewise he added, Qui pridie quam pateretur, &c. This more plainly shows Jesus Christ never instituted the Mass, fince so many Persons have been employ'd after his Death about mending it. Over and above this the great Te igitur Clementissime Pater, which is one of the Principal Patches that make up the Mass, and in which frequent mention is made of the Words, Pope and Bishop, fufficiently proves Christ was not Author of the Mass, fince in his Days there were neither Popes nor Bi-The Communicantes, wherein you shops known. will often meet with the Holy Virgin, the Apoftles, and many Saints that liv'd long after the Time of our Saviour, shows clearly he was not Institutor of the Mass. In this Canon however St. Peter is not to be found, by reason, had he been inferted there, he might have been thought to have fought his own Glory. There is moreover a scrap of the Mass, and that none of the least considerable, which begins, Nobis quoque Peccatoribus, wherein mention is made of some of the Apo-

Plain he could not have instituted the Mass.

We have thus prov'd Fesus Christ neither instituted the Mass, nor his Apostles ever publish'd it, but that on the contrary the Popes invented it, and by degrees made it what it now is. Sitting

ftles and Saints of both Sexes, jumbl'd together

without any Order, yet most of whom liv'd long

after the Death of our Saviour, wherefore 'tis

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down one Day to confider how many Patches. Shreds, and the like, the Mass was made out of, came into my Mind a pleafant Similitude, which I think agreeable enough to this false Sacrifice. I imagin'd the Mass like a Beggar's Budget, which fo often wants mending, that what with the great variety of Patches has been clapp'd over it, there at length remains hardly the least bit of the Original Cloth, and moreover they are generally fo rotten, discolour'd, ill plac'd and ill sow'd, that they give no small Offence to the Eye. Such a Budget is the Popisto Mass. The Cloth of which it was first made was the Lord's Supper, which Men not caring to Celebrate, according to the Institution of its Bleffed Founder, it became old, discolour'd, and of no Worth or Value. Then came one Pope and fow'd on one Patch, another another, a third a third, &c. 'till at length, what with Patching and Botching, it was no more the Lord's Supper, but the Pope's Mass, no more belong'd to modest Christians, but to impudent Beggars. what has been faid we hope we have fufficiently anfwer'd the Second and Third Reason our Adverfaries bring to uphold their Mass.

Fourth support of the Mass an wer'd.

The Fourth Reason by which our Antagonists Reason for think to support their Mass is, that the whole Catholick Church, from the Death of Christ even to this Day, have celebrated it with the greatest Reverence and Devotion. This they confirm by faying, God, who has ever lov'd his Church as his Spouse, would never have permitted her to have been so long deceiv'd by the Mass, had that Sacrament been fo guilty of Superstition and Idolatry as we say it is. This Fourth Reason consists of two Points, of its Antiquity, and that God, who lov'd his Church as his Spouse, would not have permitted, &c. First, As to the Antiquity of the Mass, we think we have sufficiently prov'd, in our Answer to the Second and Third Reasons of our AdI

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Adversaries, that neither Christ instituted the Mass, nor his Apostles ever practis'd it; that during the space of 1000 Years the Holy Catholick Church did not celebrate the Mass, but the Holy Supper, and that, tho' in process of time several Ceremonies, Human Traditions and Inventions were introduc'd, yet that Bleffed Sacrament preferv'd its fubstance entire for all that time. However at last it lost its Name, and has for above these 700 Years become what it now is, especially since Transubstantiation, and Communion in one kind, have been commanded to be believ'd as an Article of Faith. Then the Holy Supper was totally eclips'd, not only as to its Name, but even as to its Substance, as we have already shown. As to the second Point, that God, who loves his Church as his Spouse, would not permit, &c. I answer by defiring our Adversaries to look into the Histories both of the Old and New Testament, where they will find, if they consider right, that the Church has ever maintain'd divers Errors, and those no small ones, The People were of God, the Church was of God, the Spoufe was of God, yet those very People often fell into Superstition, Herefie and Idolatry, and that not once but many times. Read Deut.esp. 32. for proof of this that remarkable Song of Moses, the Man of God, which is to be found in Denteronomy. There, I fay, you will find that People, that Church of God fell into Idolatry. Ninth Verse he says, For the Lord's Portion is his People; Jacob is the Lot of his Inheritance. In the Tenth, God kept these People as the Apple of his Eye. In the Eleventh, God bore them on his Shoul-II, ders, as an Eagle bears her Young. But observe what he fays, in the same Chapter Verse the Fifteenth, of these his beloved People, and then tell me if they did not fall into Idolatry, They for sook 15, God that made them, (says he) and lightly esteem'd the Rock of their Salvation. They provok'd him to Y 4 FeaJealousie with strange Gods, and with Abominations, one rais'd him to Anger. They sacrific'd to Devils, not to God, to Gods whom they knew not, to new Gods that came newly up, whom their Forefathers fear'd not, &c. In the Thirty Second Chapter of

Exod. 32. 3, Exodus it is faid, That all the People broke off their

Golden Ear-Rings, and brought them to Aaron, and that he receiv'd them at their Hands, and made a molten Calf of them, upon which he said, These be thy Gods, O Israel, which brought thee up out of the Land of Egypt. And when Aaron saw

it he built an Altar before it, &c. as we have related at the beginning of our first Treatise. You may hereby see that not only all the People of Israel, but even their High-Priest Aaron became Idolaters. Let us pass on further. When the Children of Israel had enter'd the Land of Promise, what did they do? Why they turn'd Idolaters as before, as may be seen in the Book of Judges, especially in the Second Chapter, the Ele-

Judg. 2.11, venth Verse, where it is said, The Children of Israel did Evil in the sight of the Lord, and serv'd Baalim, Also in the Nineteenth Verse of that Chapter it

is further said, And it came to pass when the Judge was dead, they return'd and corrupted themselves more than their Fathers had done, sollowing other Gods to serve them, and to bow down to them: They ceas'd not from their Doings, nor their stubborn way. All this Book abounds with Examples of this kind. Well, when Israel ceas'd to be govern'd by Judges, and became under Kings, what did they do then? Why still the same, or rather worse than before. Read on this Occasion the Prophets both greater and lesser. These People of God, with their Priess and Princes, condemn'd the good Doctrine, and persecuted both the Saints and Prophets that preach'd it. They were so obstinate in their Departure from God, that he grieving com-

Ma 6. 9. manded Isaiah to go and say to them, Te hear in-

deed, but understand not, and see indeed, but perceive not. Make the Hearts of this People fat, and make their Ears heavy, and shut their Eyes, lest they see with their Eyes, hear with their Ears, and understand with their Hearts, and so be converted and heal'd, &c. The Prophet Feremiah pro- Jer. 25.3, &c. tested to all the People of Judah, and to all the Inhabitants of Ferusalem, the great Diligence which God had made use of to convert them to himself from Idolatry, and yet how little they benefited by it. He told them he had preach'd this to them for Twenty and Three Years, yet they had not hearken'd to him. Observe how the same Prophet says in the Second Verse of the fame Chapter, that he spoke this to all the People of Judah, and to all the Inhabitants of Jerusalem; and remember that the Jews alone, and no other Nation of the World, were at that time call'd the Church of God, therefore consider whether the Church can err. Who struck and cast Feremiah into Prison on account of his Prophecies? Was it not Phasur, High-Priest of the People of God? Was not this the Condition of the People of If- 1 Kings 19. rael, when Elijah thought there was no other but 10. himself that ador'd and worship'd the true God of Israel? St. Paul fays much the same thing in his Rom.19.10 Epistle to the Romans. Let this suffice concerning the Church of the Old Testament, now let us come to the New. When the Word becoming Flesh came into the World, what Condition did he find his Spouse the Church in? Why the Scribes and Pharisees, Priests and High-Priests, had corrupted her with their Innovations, as the Priests and Friars, Bishops and Popes now a-days do. There was then fuch Corruption in the Church as to Doctrine, that there were three forts of Principal Sects, viz. the Pharifees, Sadducees and Effeans. The Pharisees, being great Hypocrites, corrupted the Mat. 22.22. Scriptures with their Traditions. The Sadducees Acts 23. 8.

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impiously deny'd the Refurrection, and allow'd of neither Angels nor Spirits, as may appear by the Dispute our Saviour had with them concerning the Woman that had Seven Husbands. The Effeans held their Opinions apart; they were a folitary fort of People, somewhat like the Carthusian Monks. They had no Wives, drank no Wine, nor eat any Flesh. They were exceeding austere, and fasted every Day. At the time when the Church was thus divided into Sects, came the Son of God into the World. With these he convers'd, and these were they that crucify'd him, Afterwards when the Light of the Gospel, which Christ and his Apostles preach'd, came, who were those that refus'd to admit it, and on the contrary murther'd and crucify'd all that pronounc'd it? Were not these the People of God, the Church of God, and especially the Scribes, Pharisees, Priests and High-Priests? These in Conjunction held a Council, wherein they refolv'd that Christ must die, together with all fuch as maintain'd his Do-Arine. After they had taken him, because they must not be concern'd in Blood, they accus'd him by false Witnesses before Pilate, Governor for the Emperor Tiberius in Judea, and this in the Holy Ferusalem, where they soon after got him condemn'd for a Malefactor, and fo crucify'd. O what a Church was this! O what a Council! Obferve now if the Church, the Council or the High-Priest can err. Upon our Saviour's Resurrection by his Divine Power, who were those that suborn'd the Guards to fay his Disciples had stollen him away by Night? Who held a Council to perfecute the Apostles, and commanded them not to Preach? Who murther'd St. Fames? Who caus'd St. Peter to be feiz'd, to be murther'd likewise had he not been deliver'd by an Angel? Why the then visible Church of God, viz. the Scribes, Pharifees, Priests and High-Priests. Not without cause did

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did our Saviour fay, O Jerusalem, Jerusalem! thou Mat. 23. 379 that killest the Prophets, and Stonest them that are fent unto thee. From that time all this that had been prophecy'd happen'd; but leaving Times fo long past, let us come to speak of Matters more immediate to us. Who has spilt so much Blood of Martyrs for these not many Years past? Why those that stile themselves of the Church of Telus Christ, viz. the Priests, Friars, Bishops and Popes, and the fame they will continue to do to the end of the World. So our Saviour, speaking of his fecond Coming to judge the Quick and Dead, fays, When the Son of Man cometh, Shall he Luke 18. 8. find Faith on the Earth? Which is as much as if he had faid he shall find none. In the Twenty Fourth Chapter of St. Matthew Christ makes a Mat. 24. 12, long Discourse upon this, and in the Twelfth Verse fays, And because Iniquity does abound the Love of many shall wax cold; and in the Twenty Fourth Verse he says, For there shall arise false Christs and false Prophets, who shall shew great Signs and Wonders, insomuch that if it were possible they shall deceive the very Elect. Now let us not think these false Christs and false Prophets were to be Turks or Fews. No, they were to be Christians, or reputed fuch. They were Bishops and Popes, as they now a-days are.

I think I have now sufficiently prov'd by many Examples, both out of the Old and New Testament, that the Church of God may err, and has oftentimes err'd, which nevertheless appears to our Adversaries to be impossible. Now let us resolve a A Popish Doubt of theirs, which is this. If the Church be thus Doubt resubject to Errors, Superstitions, Heresies, Idola-solv'd. tries, and the like, as we have prov'd, how shall we understand what the Scripture says, that she is the Body of Jesus Christ, and his Spouse, that she is a Pillar of Faith sounded on a firm Foundation; that she is without Spot or Wrinkle, that

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she is altogether beautiful; that the Gates of Hell shall not prevail against her, and the like Encomiums and Commendations which the Word of God gives her? To this we answer, That both the one and the other may very well be, for God did never yet suffer his whole Church to fall into Error at a time; he always reserved some few good, and sometimes Seven Thousand, as he himself says, speaking to Elijah, they they were hid in Corners.

Kings 19. speaking to Elijah, tho' they were hid in Corners, yet had they never bended their Knees to Baal, These were displeas'd with the common Errors that had deceiv'd the Church in those Days, and therefore against them they both spoke, preach'd and wrote, which however cost many of them their Lives, yet if they had had a Thousand to lose, 'tis more than probable they would have hazarded them all rather than have quitted fo glorious a Cause as this was. Now where the Scripture says, All Israel, all Fudah, all the Inhabitants of Fern-Calem departed from God and became Idolaters, etc. we must understand it after that manner, that it may admit of an Exception, for even in the midst of these universal Errors and Idolatries there were fome few whom God referv'd pure and free from that common Error. Such were Moses, Foshua, and some others that did not worship the molten Calf, tho' Israel in general did, and even their High-Priest Aaron. The same we may say of the Times of the Judges, the Kings of Ifrael and 74dah, that God never altogether forfook his Church. When all almost were Idolaters God rais'd up one Isaiah, one Feremiah, one Ezechiel, one Daniel, &c.

Isaiah, one Feremiah, one Ezechiel, one Daniel, &c., who reprov'd Vice and false Doctrine, and maintain'd the Truth. But which of all these has not either the Church or its High-Priests persecuted or murther'd? Likewise our Saviour at his first

coming into the World referv'd one Simeon, one Anna, one Joseph, one Virgin his Holy Mother,

one Holy Elizabeth, and her Son St. John Baptist,

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who were all pious good Persons, and neither sided with the Pharifees, nor with the Sadducees or Effe-Thus our Lord having preferv'd his Church Luke 18. \$4 even in those calamitous Times, he has done the like to this Day, and I trust will continue so to do to the end, even when there shall be no Faith found, nor no Charity. He will always referve Mat. 24. 12 fome to oppose the Tyranny of Antichrift, and the common Errors and Idolatry of the Church of Thus God has not fuffer'd his Church to be altogether deceiv'd, nor ever will, pursuant to his Promise, I will be with ye 'till the Consummation of all things. God then having always referv'd some from the common Errors in the Church. and continuing to undeceive many more daily, as we see by Experience, I hope of his infinite Mercy he will vouchsafe to multiply and encrease them, that fo the number of the Elect being accomplish'd Sin may cease, and Christ alone reign without any impious Competition from Antichrift. Amen.

I have been the larger on this Fourth Answer, because I thought the Matter requir'd it, especially confidering that many poor Creatures having heard nothing to the contrary, might be inclin'd to doubt how God, that loves his Church, could permit her to be so long deceiv'd, &c. By what has been faid however not only thefe, but all others may fee what our Adversaries alledge concerning the Infallibility of the Church is not true. God 162. 53. 9. open their Eyes and Ears that they may both fee and hear, and fo be converted and fav'd, Amen. God only is infallible and cannot err, neither can his Son Christ, Who never sinn'd, nor was Guile found 1 Pet. 22. in his Mouth. The Grass withers, the Flower fades, 1sa. 40. 8. but the Word of God shall continue for ever, says Isaiah; therefore so often as the Church shall depart from that Rule and Guide, it must of consequence err, whereas if it shall suffer it self to be govern'd

Pfal. 119. govern'd by it, it can never err, inafmuch as the Word of God, according to Holy David, is a Lamp

to our Feet, and a Light to our Paths. The Fifth Reason by which our Adversaries

Fifth Reamer d.

fon for sup-think to support their Mass is, by the many preport of the tended Miracles they say their Masses and consecrated Hosts have done. I will here relate some of them, but to pretend to do all would be never to have done. Damascenus, among other Dreams of his (which we shall speak of more hereafter) in his Sermon concerning the Dead relates one for a great Miracle, which is nevertheless a perfect Fable and old Woman's Tale. He fays one Macarins, being defirous to know the Condition of the Dead, discours'd a certain Skull about it, and that the Skull told him, the Souls of the Deceas'd were not so much tormented as before, during the Celebration of the Sacrifice of the Mass. Now from hence our Adversaries conclude the Mass must of necessity be a Holy and good Sacrifice. St. Cyprian, a very ancient and authentick Author and Martyr, tells us another strange Miracle, which he says happen'd in his Presence. His Words are these. I shall relate nothing but what I were an Eye-Witness of: The Parents of a certain young Girl flying from the Profanation of the Bleffed Sacrament of the Lord's Supper, thro' the great Dread they were under, left their Child behind in the Custody of its Nurse. Nurse, seeing its Parents fled, carry'd the Infant to the Magistrate, who being at that time Sacrificing before his Idol, that is, at Mass, together with all the People, caus'd part of the consecrated Wafer to be steep'd in Wine and given the Child, which somewhat resembling Pap, the Girl eagerly swallow'd. Afterwards the Mother returning recover'd her Child, which, tho' it could not avoid what it had done, yet immediately declar'd its abhorrence of the horrible Act. Hereupon the good Woman immediately brought it to us, while we were celebrating the Holy Supper, but

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but the Child no sooner came among us and heard our Prayers, than with grievous Lamentations and Howlings, it flung about as if it had been posses'd or tormented by some merciles Executioner. Its few Years and Simplicity Suffic'd to testifie its Abborrence of what had past, whereupon when the Deacon came to offer the Cup to those that were present, (obferve the Communion in both Kinds) after the rest had Communicated he offer'd it likewise to the Child. Observe that in St. Cyprian's Time even Children were admitted to the Cup. The Girl seeing the Cup offer'd her, as it were by Divine Instinct, turn'd away her Head, and shutting her Lips close, refus'd to accept it. The Deacon nevertheless insisting on his Offer forc'd open her Lips, and pour'd the consecrated Wine down her Throat. Immediately she began to figh and vomit after that violent manner, as if the would have thrown up her very Entrails, whereupon the polluted Sacrifice soon quitted her innocent Body, so great is the Power of the Lord, so great his Majesty, &c. Thus far St. Cyprian. This Miracle is likewise related by St. Austin in his Augustin. E-Twenty Third Epistle. Now so Authentick Au-pist. 23. thors having related this, especially St. Cyprian, who fays he was an Eye-witness of it, how can any Body refuse to believe it? Yet I dare not say the same of those I shall by and by relate from Damascenus, or what I am going to tell from Pi- An. Silv. us II. That Pope in his Description of Europe, Europæ, cap. speaking of Stiria, a Province in Germany, has these 21. Words. 'Tis well known that in Stiria, a Province of Germany, there was some time since a certain Gentleman, who had been often tempted to hang himself, which grieving him sore, at Intervals he had recourse to a Learned Man, his Friend, for a Remedy against the Temptation. His Friend, pitying his Condition, advis'd him to take a Priest with him to the solitary Rock whither he had retir'd, and make him say Mass there every Day. The Gentle-

man did so, and having so done for near a Year, during all that time not the least thought of what had before troubl'd him came into his Head. At length the Priest desiring leave to go and assist a Friend and Neighbour of his to dedicate a Church, the Gentleman was content, proposing to himself to go soon after and hear Mass ohere. It happen'd he was detain'd longer than ordinary by some Affairs or other. however at length he went, when by the way he chanc'd to meet a Countryman, who told him Mass was over at that Church whither he was going. The Gentleman was exceedingly concern'd at this News, lamenting extreamly that he had not that Day seen the Body of Christ. The Countryman Seeing him so afflicted began to comfort him, telling him, if he pleas'd, he would sell him the Merit he had gain'd by hearing Mass that Day. The Gentleman, liking the Proposal, ask'd him what he would have. The Fellow answer'd, his Coat. (Observe 'tis a common thing among the Papifts to fell their Merit, as if the best of them had any to spare.) The Bargain being made, the Gentleman nevertheless went to the Church and said his Prayers, which having done, and going out at the Porch, he saw the Countryman hanging upon a Tree in the Church-yard, after which he was never more troubl'd with any Temptations to make away with himself. Thus far Aneas Silvius, afterwards Pope Pius II. Now if this were true, who would not adore the Mass? Nevertheless either this was a Lie, or else it was one of the Miracles of Satan, to blind the Eyes of

Mat. 24. 24. Men with the Idolatry of the Mass. Of such a Thess. 2.9 Miracles our Saviour advises us to beware, that we be not deceived by them. Many other Miracles are related by the Papists, but by answering

these we have answer'd all.

Two Sorts Now that we may sufficiently answer the First of Mira- Objection, you must understand there are two cles. Kinds of Miracles, the one true and the other false.

falle. The true are effected by the Power of God The first for Confirmation of Truth and Confusion of Sort. Falshood. Such were those God did by Moses and the Prophets. Such also were those perform'd by Christ and his Apostles. But, coming to our purpose, I affirm the Miracles God has done in the most Holy Sacrament of the Body and Blood of Christ, he did to convince us he instituted that Sacrament, and that it was no Human Invention. This he did for two ends. First, To drive from the Holy Table all that were wicked, impious or unworthy. To this purpose was the Miracle St. Cyprian faw, and which we have just now related, for what real Sin could a fucking Child, without Discretion, commit, by eating a Sop steep'd in Wine of the prophane Sacrament of Idols? None certainly, yet God work'd that Alteration in this Infant, to give us to understand how much he was offended at all fuch as receiv'd the Holy Supper unworthily. If God so punish'd a sucking Child, as St. Cyprian tells us he did, for partaking of that curfed and diabolical Sacrifice, how much more, think you, will he chastise those of riper Years that partake of that Sacrament? This Child could not drink of the Cup of the Lord, after she had drank of that of the Devil, she could not partake of the Lord's Supper and that of Satan. The Cup of the Lord is the Communion of Christ's Blood, and the Bread which we break at the Holy Table is the Communion of his Body. St. Paul 1 Cor. 10.21. tells us, We cannot drink of the Cup of the Lord and the Cup of Devils, that we cannot be Partakers of the Table of the Lord and the Table of Devils. These are St. Paul's Words to the Corinthians, and none of my Invention. Thus we see God oftentimes miraculously chastises those that have unworthily receiv'd the Bleffed Sacrament, according as the same Apostle testifies in the Eleventh Chapter of the aforesaid Epistle, where he says, For this 11.30. Cause

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Sacrament unworthily) many are weak and sickly among ye, and many sleep, that is, are dead. The Second End God had in working Miracles concerning the Holy Supper related to good Men. God has been pleas'd to work many Miracles about this Sacrament, the more to illustrate it, and to set forth its Excellency and Worth, whereby to confirm the Faith of the Godly, who worthily receiv'd it. God also has not only done Miracles in this Sacrament for confirming Believers, but likewise in that

St. John Baptist saw the Heavens open'd, and the Spirit of God descending like a Dove, &c. Now this was because St. John should, as an Eye-wit-

John 1. 29 ness, testifie of Christ, and say, Behold the Lamb of God, which taketh away the Sins of the World. Let us then admit of such Miracles as these to have been perform'd by the Power of God for the Confirmation of our Faith.

The second fort of Miracles are wrought by the Sort. Power of the Devil to deceive Men, and encline them not to believe the true Doctrine. Such Miracles we term false for two Reasons. First, Because their Author is the Devil, the Father of Lies. Secondly, Because they deceive those that trust in them. By the Diabolical Art Pharaoh's Magi wrought Miracles in Competition with Moses. Of such our Saviour advises us to beware,

Mat. 24. 24, where he says, There shall arise false Christs and false Prophets, who shall show great Signs, insomuch that if it were possible they shall deceive the very 25. Elect. Behold, saith the Lord, I have told you this. Also St. Paul, speaking of Antichrist, says,

2 Thes. 2.9. His coming shall be after the working of Satan with all Power, Signs and lying Wonders, &c. Such were the Wonders or Miracles of Pharaoh's Magi, and Damasc. such those which Damascenus relates of the Skull,

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which being in Hell were fav'd even there. Thefe Miracles of Damascenus we must omit speaking of for the prefent. Such as these we must believe that to be, which Pins II. has left us concerning the Mass. In conclusion, all these Miracles, being contrary to the Word of God, are falfe, and wrought by the Power of the Devil. Against the Word of God it is, to think that Souls justly condemn'd and plung'd into the bottomless Hell can escape thence, or be savd. Against the Word of God it is also, to believe there is any other Purgatory than the Blood of Christ. St. Ireneus, a very s. Iren. lib. ancient Father of the Church, tells us, one Mar- 1. cap. 9. cus, a certain juggling Heretick, put strange Tricks on the People in the Administration of the Blessed Sacrament of Christ's Supper. He chang'd the Wine after that manner that it appear'd Blood, and from a little that was in the Cup before made it swell to that degree, that at last it ran over, nay, being put into a larger Vessel he caus'd it quickly to reach the Brim. Shall we believe this because it was confirm d by a Miracle? No certainly, for we are commanded exprelly, That the Gal. 1. 8. an Angel from Heaven should preach any other Do-Strine than what Christ and his Apostles taught, that is, what is to be found in the Old and New Testament, we should not believe them, nay, tho' they should have confirm'd what they alledg'd by Miracles, as this Marcus and Pharaoh's Magi did. St. Ferom makes mention of this Marcus, and quotes St. Irenew for it. He fays this Juggler went into France, and thence to Spain, where, thro' his Sorceries, he deceiv'd many, especially several Gentlewomen whom he brought to yield to his Lust. Read St. Ferom's Epistle to Theodora, Wife of S. Hieron, Lucinius Beticus, in his first Tome. If we read Theod. the Histories of the Gentiles, we shall find them Tom. 1. relate strange Miracles, we shall find that Rivers ran Blood, and that the great Toe of Jupiter's Image

Image distill'd the same Liquor. Titus Livus tells us, in Rome it rain'd Flesh. Quintus Curtius fays, during the Siege of Tyre by Alexander the Great, Bread was publickly feen to sweat Blood. Many other Miracles the Pagans have left us for Confirmation of their Idolatrous Worship, nevertheless with all these their Worship was impious and detestable. The same Miracles our Adversaries bring to support their Mass, their Transubstantiation, their Idolatry, all which were wrought by the Diabolical Art to impose on the simple, and confirm their false Doctrine, inasmuch that, as our Saviour speaks, if it were possible they would deceive the very Elect.

Sixth Reaport of the Mass an-(wer'd.

The Sixth Reason whereby our Adversaries son for sup- think to support their Mass is, by saying there are feveral good things in it taken out of the Holy Scripture, fuch as the Epistle, the Gospel, the Hoc enim est Corpus meum, and the like. Why what then, allowing all this, the Mass is not to be reputed good barely on that account, for by the same Reason Enchantments, Sorceries and Witchcrafts would be fo, fince they often name God, the Father, Son and Holy Ghost, and which is done in Hebrew, Greek and Latin, Languages even the Miraclemongers themselves do not understand, to give the greater Sanction to the Cheat. The Mass is much the same, being celebrated in Latin, and intermix'd with divers Greek Words, fuch as Kyrie-eleyson, Christe-eleyson, &c. and divers Hebrew, as Sabaoth, Hosanna, Alleluja, &c. Yet our Saviour, when he celebrated his Holy Supper, did it in the vulgat Tongue that all might understand it. Let us conclude therefore from what has been faid, that the Intermixture of many good things with the Mass is not fufficient to make it good, infomuch as all the good in it has been fo corrupted and difguis'd by Idolatry and Superstition, that it has lost its Primitive Virtue, and is hardly to be known; for as a little

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little Poison will infect a much greater quantity of Meat or Drink, so on the contrary the few good things that are mix'd with the Mass immediately become Poison, and destroy all that have any thing to do with them. Hereafter we will examine this more largely, especially that which our Adversaries say is the most Holy Part of the Mass, even Holiness it self, viz. the Hoc enim est Corpus meum. For the present I will content my self to observe. that they do not apply those Words to the same purpose Christ spoke 'em. Also, contrary to the Institution of our Saviour, they deliver them in an unknown Tongue, which the People do not understand. If we believe what they would have us concerning the Hoc enim est Corpus meum, we shall fall into a terrible Herefie, as we shall prove when we come to speak of the Fourth Damage the Mass does. From what has been faid plainly appears, that what our Adversaries conclude is not true, viz. that the Mass must be good and holy, because there are fome good things in it.

The Seventh Reason the Papists give for main- Seventh taining their Mass is, that that Sacrifice was figur'd Reason for by that which Melchisedec, Priest of the Highest, support of offer'd to God by Product Williams offer'd to God by Bread and Wine. They also say answer'd. Malachi spoke of it in his First Chapter and Ele-Mal. 1.11. venth Verse. As to what they affirm of Melchisedec, they would do well to read and confider the Account Moses gives of that Matter, of which Gen. 14.18: also the Apostle St. Paul speaks, and applies it to Heb. 7, 1, Christ, whose Image he says Melchisedec was. 3, &c. Moses relates, that Abraham returning from the remarkable Victory, which God gave him over the Four Kings, Melchisedec, King of Salem, brought forth Bread and Wine: He also says Melchisedec was Priest of the most high God. Now our Adversaries understanding he was a Priest, and that he brought forth Bread and Wine, will needs conclude that he offer'd them as a Sacrifice to God, and

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that that was a Type of their Sacrifice of the Mass. To this we answer, Melchisedec did not offer Bread or Wine, but only brought them forth, or, to speak better, caus'd them to be brought forth, for that is the true meaning of the Word which Mases uses. Now if you should ask me why he brought these things forth? I must tell you, to refresh Abraham and his Followers, came tir'd from the Slaughter, and thro' the long March they had made. For Confirmation of this I will content my felf to quote only St. Ambrofe

s. Ambrof, and St. Jerom. The former in his Comment on Commen. in the Seventh Chapter of the Hebrews fays, Nor was

it a new thing for Melchisedec to go out on the Road to meet the Conqueror Abraham, and to carry Bread and Wine to refresh both him and his Combatants.

S. Hieron. The same says St. Ferom Word for Word. You vagt. Tom. 3. may hereby fee what use Melchisedec made of the Bread and Wine he brought forth. What then has the Bread and Wine of that Priest to do with the Accidents of the Bread and Wine in the Mass? I fay Accidents, because the Papists deny there is any Substance of those things remaining after they are once confecrated. The Apostle St. Paul says Melchisedec was the Figure of Christ, and tells you in what, yet makes no mention either of the Sacrifice of Bread or Wine, for therein Melchisedec did not represent Christ, since neither of them offer'd any fuch Sacrifice. If we observe well what the Apostle says, we shall find Melchisedec was like our Saviour in three things. First, He was a King, and that of Justice and Peace, so was Christ, who is the only King of Justice and Peace. Secondly, Melehisedec was a Priest, not like the common Levites, who dy'd and were succeeded by others, but he was Eternal, and confequently his Sacrifice must be Eternal, as the same Apostle speaks after this manner, Without Father, without

Mother, without Descent, having neither beginning

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of Days, nor end of Life; but made like unto the Son of God abideth a Priest continually. Hereby you may fee why David, speaking to his Lord the Messias, who is Christ, said to him, Thou art a Pfal. 110. 4. Priest for ever after the Order of Melchisedec, that is, according to the Figure and Likeness of that Priest; for as Melchisedec being the Figure of Christ was Eternal Priest, so likewise thou the Messias art. Now also what the Apostle says, that Melchisedec was without Father, without Mother, &c. it must be understood he was such only as he was the Figure and Type of Christ, for otherwise he had both a Father and Mother, and some think he was the same with Sem. We all know the Priests of the Order of Aaron were Mortal, and none of them liv'd for ever, whereas he of the Order of Melchisedec was Immortal and Perpetual, Of the Order of Aaron there were many, but of that of Melchisedec there was only one, and that one was Christ, our Saviour and Redeemer, who as he was the Eternal Son of God had no Mother, and as he was Man born into the World had no Also as his Being is Eternal, so shall his Priesthood be. Our Adversaries sing every Day in their Vespers, Juravit Dominus & non panite-Pfal. 110. 4. bit eum, Tu es Sacerdos in Eternum secundum Ordinem Melchisedec. The Lord hath sworn and will not repent, thou art a Priest for ever after the But I appeal to the Con-Order of Melchisedec. sciences of those that fing thus, whether they understand what they fing. Of this Order of Melchisedec we are to expect no other Priest but Christ, except Antichrist, who pretends to be so, being, as he fays, Christ's Vicar. All his Priests likewise will presume to be of the Order of Melchisedec, and not of that of Aaron; but they cannot be of the Order of the former, fince Christ only was fuch, neither can they be of the Order of the latter, because on Christ's Death the Levi-Z 4

tical Priesthood ceas'd. What Order then must they be Priests of? Why of the Disorder of Baal, and confequently Enemies both to God and his Prophets, who preach'd against Idolatry. The Third thing wherein the Apostle observes Melchifedec was like Christ was in his Priesthood, on which account he excell'd Abraham, and confequently gave him his Bleffing, whereupon Abraham acknowledg'd his Superiority, and paid him the Tenth of his Spoils. Such certainly is Christ, on whom depends not only the Redemption, Justification, and Sanctification of Abraham, but likewise of all the Faithful. These are the Particulars, if ye believe the Apostle St. Paul, in which Melchisedec resembl'd Christ. You see he makes no mention either of the Sacrifice of Bread or Wine, which nevertheless he would undoubtedly have done, if in them Melchisedec had been like our Saviour. The Words our Adversaries quote out of Malachi,

Mal. 1. 11. to justifie their Affertions are these, For from the rising of the Sun to the going down of the same my Name shall be great among the Gentiles, and in eevery Place Incense shall be offer'd unto my Name, and a pure Minhah, &c. which we translate Prefent or Offering. The vulgar Edition of the Bible, to which our Antagonists give more Credit than to the Hebrew Text, renders this Passage thus, Et in omni Loco Sacrificatur & offertur Nomini meo Oblatio munda, i. e. And in every Place Men sacrifice to my Name a pure Offering. From hence they conclude this pure Offering which is facrific'd in every Place, must of necessity be their Sacrifice of the Mass. But the Mass being a Prophanation of the Holy Supper, as we have sufficiently prov'd, it cannot be a Present or Offering any ways acceptable to God, whence it follows, that Incense or Offering, of which Malachi speaks, must be a thing very different from the Mass. It is then, I say, a Sacrifice not Expiatory, but Eucharistical, ft.

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14 1, charistical, as we have already prov'd. In Psalm 141. Pfal. 141.2. ver. 2. the Prophet David uses these two individual Words, which we translate Incense and Offering, which Place can in no wife be understood of the Mass. Now because Holy David would have this Incense and Offering presented in the Evening, therefore I verily believe the Mass has order'd it to be in the Morning,

It was no new thing for God, when his People, their Priests or Princes, provok'd him by their Superstitions and Idolatries, to threaten them he would leave them, take no notice of them, or chuse himself another People that should serve him more faithfully. St. Paul alledges for this purpose two notable Passages, where he says, But I say, did not Rom. 10.19. Ifrael know? First Moses Says, I will provoke you Deut. 32.21. to Fealousie by them that are no People, and by a foolish Nation I will anger you. Also Isaiah prefum'd to fay, I am sought of them that ask'd not for 162. 65. 1. me; I am found of them that sought me not: I said, Behold me, behold me, to a Nation that was not call'd by my Name. The fame does our Lord do in the Place we have quoted from Malachi. Cafting off the Jows he says, I have no Pleasure in Mal. 1. 10, you, neither will I accept an Offering at your Hands. You hereby see how he cast off the Jewish Nation, and immediately in the following Verse admits the Gentiles, faying, For from the rifing of the Sun II. to the going down of the same my Name shall be great among the Gentiles, and in every Place Incense Mark 16.15. shall be offer'd unto my Name, and a pure Offering, &c. God also says, his Church shall be no more confin'd within the narrow Limits of Judea, but extend it felf all over the World, which was accomplish'd when Christ sent his Apostles throughout the Earth to preach the Gospel to every Creature. Malachi also prophesies concerning the Calling and Conversion of the Gentiles, who being converted fincerely to God, should offer him Incense

and a pure Offering, that is, should serve him with Spiritual Worship, and adore him in Spirit and Truth, not only in Ferusalem, (as Christ said to the Samaritan Woman) but likewise all over the World. The Prophets, where they spoke of the calling of the Gentiles, were wont to fignifie the Spiritual Worship, to which they exhorted them by the Ceremonies of the Law, and so instead of faying, All the People shall be converted to God, they faid, They shall all go up to Ferusalem, and instead of exhorting all the Inhabitants of the South and the East to adore God, they bad them prefent the Riches of their Lands as an Offering. To fignifie the great and abundant Knowledge with which the Faithful should be endu'd in the Kingdom of Christ, they said, The Daughters should Prophefie, young Men fee Visions, and old dream Dreams. So Malachi here intending to tell us the Gentiles worship'd God in Spirit and Truth, said only they offer'd Incense and Offerings, which were things God had commanded in his Law that the Jews should offer to him. He added the Word Pure, to denote this Incense and Offering must not be Carnal but Spiritual. Now what has all this to do with the Mass, which is a Diabolical Invention, and a Prophanation of the Holy Supper. Other Passages of the Holy Scripture our Adversaries alledge for Confirmation of their Mass, but with the same Candour, and as much to the purpose, as they have done these two of Melchisedec and Malachi, which however, by what has been faid, we think fufficiently answer'd and confuted.

Eighth support of the Mass an mer'd.

The Eighth Reason they bring for exalting their Reason for Mass is, on account of the great Benefits and Advantages they pretend to receive from it, upon all which, and divers other Reasons, they conclude we are Dogs, Hereticks, worse than Jews, Turks, or the like, fince we so shamelesty speak against

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their Mass, which they say Jesus Christ instituted. his Apostles practis'd and publish'd, and which the whole Catholick Church, even to this Day, has celebrated, &c. They fay also, that over and above the Oblation and Sacrifice which Jesus Christ offer'd for us on the Cross to obtain Remission of our Sins, our Reconciliation with God, and to advance us to Eternal Life, he ordain'd, that Priests, who are Succeffors to his Apostles, should Confecrate the Bread and Wine in the Mass, Transubstantiate them into the real Body and Blody of Christ, and lastly Sacrifice and Offer that Body and that Blood to God the Father for Remission of our Sins, and to obtain all was necessary as well for our Bodies as Souls. And what greater Benefit, fay they, can there be than this? They affirm also this Sacrifice is beneficial even to the Dead, by relieving the Pains they are to undergo in Purgatory, as we have already related in the Miracle of the Skull, which Damascenus tells us. Whoever has a Mind to know more of these Benefits of the Mass, must read the Spanish Hours, where he will find no small Number of them. Among others there related are these that follow. The Mass is equivalent to the Passion of Jesus Christ. He that hears it shall not grow older while he is doing so. He shall not lose the Light of his Eyes that Day. He shall not die a sudden Death whilst he is performing that Duty, or if by great chance he should, yet shall he be look'd upon as one that dies All this they father on St. Austin, St. John Chrysoftom and St. Ferom, but which is no wonder, fince they know fo well how to raife false Witnesses. These Articles of Faith have been approv'd many Years by the Inquisitors of our Spain, who first caus'd them to be inserted into the common Hours which the People us'd. And if at present they are not to be found in that Book, tis to be suppos'd they have lately left them out,

yet 'tis as certain they were formerly printed, and allow'd by publick Authority. They now, it may be, begin to think such gross Lies and Absurdities will rather serve to undeceive the People than deceive them, and therefore finding them no longer for their purpose have omitted them.

Several
Damages
the Mass
does.

Having thus answer'd the several Reasons whereby our Adversaries think to support their Mass, I shall, for their greater Confusion, proceed to show feveral Damages and gross Absurdities of that false Sacrifice, yet shall I not pretend to infert all, they being innumerable, but only fuch as at prefent occur to my Memory. I fay then the Mass occafions many great Damages to the Chuch of God. First, It prophanes the Holy Supper of our Lord, and vilifies his Death and Passion. Secondly, Commands even deceas'd Saints to be invok'd. Thirdly, Makes those Saints Intercessors to the Almighty. Fourthly, Involves both the Priest and People in Idolatry. Fifthly, Enjoins the Adoration of Images, and Belief in Purgatory, which nevertheless is but to pick Peoples Pockets. Sixthly, Deprives the Communicants of one half of the Sacrament. And, Seventhly, It is celebrated in an unknown Tongue, with fo much Mimickry and odd Gestures, that rather provoke Laughter than All these Seven Damages I shall incite Devotion. prove in the Order I have plac'd them.

First Damage of the Mass.

Passion of Christ is plain, for whereas it was invented to offer every Day a Thousand Sacrifices to God, what does it thereby pretend, but to set asside the Merits of our Saviour, who offer'd himself an only Sacrifice, and that for us on the Cross? Who can think himself redeem'd by the Death of Christ, when he shall see a new Redemption in the Mass? Who can believe his Sins forgiven by our Saviour's Attonement, when he shall find a new Remission in the Mass?

Secondly,

Secondly, Invocation is a Devotion of that Na- Second ture, that it can belong to none but God, in whom Damage we are only to believe; yet, as St. Paul fays, How of the Mass. (hall they call on him in whom they have not believ'd. Rom.10.14. Invocation supposes Faith, and that Faith is to be founded on the Word of God. Our Adversaries themseves sing in their Mass the Nicene Creed, which begins, Credo in unum Deum, &c. I believe in one God, &c. Now if we are to believe only in one God, we are only to invoke him, which being done with Faith, God promifes he will hear us, Whofoever shall call on the Name of Joel 2. 32. the Lord shall be deliver'd, fays Joel; or as St. Paul interprets it, Romans 10. 13. and St. Peter, Acts 2. Rom. 10.13. 21. Shall be sav'd. Also that God alone ought Acts 2. 21. to be invok'd is prov'd by this Argument. Sacrifice is due alone to the only true God. This our Adverfaries will not deny. Invocation is a Sacrifice, as David fays, Sacrifice to God Praife, or, as Pfal. 50. 14. the vulgar Edition has it, Sacrifice to God a Sacrifice of Praise. This Sacrifice of Praise the Apoftle St. Paul, and the Prophet Hosea commands us Heb. 13. 15. to offer to God, therefore Invocation being a Sa-Hof. 14. 3. crifice must be offer'd only to God. Our Adverfaries nevertheless, as Feremiah fays, Have forsaken Jer. 2. 13. the Fountain of living Waters, and hew'd themselves broken Cisterns that will hold none. The Papists have left off invoking God, and now only invoke Saints, nay, those sometimes they have no manner of Knowledge of. An Example of this we have in a Prayer to one St. Roque, who was pictured jig by joul with our Lady at Seville, in the Year 1581. The Prayer runs thus. O God, who hast promis'd one St. Roque, that whoever should piously invoke his Name should not be afflicted with any manner of Pestilence, &c. Many others there are of this kind, but which I omit for Brevities fake. Now there is no Command, either in the Old or New Testament, for any other to be invok'd than God

Phi so. 15. God. Call upon me, fays God, in the Day of Tris bulation, and I will deliver thee, and thou halt honour me. God does not bid us invoke fuch and fuch an Angel, or fuch and fuch a Saint. Fefus Christ, when his Apostles besought him to teach them how to pray, did not bid them invoke his Mother, or any of the Prophets, but commanded them to Pray only to God, and ask alone of him all they wanted, either for their Bodies or Souls, all which is contained in the Pater Nofter, &c. Our Father, &c. which he taught them. as there is no Command for invoking any other than God, so neither is there any Example of one of the Faithful, either of the Old or New Testament that ever did fo. Secure we are of the Infinite Power, Love and Goodness of God. Most certain we are, that where-ever we shall be, whether in the Whale's Belly, or a Burning Furnace, he will hear us if we call upon him with Sincerity of Heart. But we cannot fay this of the Saints, whose Goodness. Charity and Power is limited and communicated from the Almighty. God only is Infinite. and fo may be in every Place, and at all times. The Saints are Finite, and therefore cannot be in every Place, and confequently can neither fee nor hear our Miseries or Necessities. Now, since we are treating of Invocation, it may be necessary to fay fomething of Prayer, which Invocation is commonly call'd.

What Pray-

Prayer then is a familiar Discourse and Converse which the faithful Soul has with God, whereby it makes known its Necessities, that God may not only hear them as Lord, but provide for them as a Father. Prayer is also an Elevation of the Soul to God, a Scale or Ladder, by which it ascends from the Vale of Tears and Misery to the highest Heavens, where it presents it self before its Maker, and having made known its Necessity, verily believes God will provide for them. This Scale of Prayer

Prayer has Four Steps or Degrees. First, Necessity obliges us to Pray. Secondly, God's Command enjoins us. Thirdly, His Promise secures us of being heard. And, Fourthly, Faith obtains for us whatever we ask. Man is of that perverse Nature and Condition, is naturally fo proud and haughty, that he would never submit to God, nor invoke him, did not his Necessities oblige him; for which reason Holy David said, It is good for Pfal. 119.71; me I have been humbled and afflicted, that I may learn thy Statutes; and a little before he fays, Be-67. fore I was afflicted I went astray, &c. Now the Benefit David reap'd from this Affliction (which 120. I. every Christian ought also to reap) was, that he humbled himself before God and invok'd him. The Saints, perceiving themselves oppress'd by any Affliction or Trouble, immediately acknowledg'd their Faults and invok'd God. So did Holy David, where he fays, I will call upon God in the Day 50. 15; of Trouble, and he will deliver me: But as for the 16. wicked they blaspheme, and despair when they are This is a Mark by which the Sons of God distinguish themselves from the Sons of Perdition. The Second Step or Degree of Prayer is, that God commands us to invoke him. Call upon me, fays he, in the Day of Tribulation, &c. The Third Degree is, that his Promise makes us secure of being heard, and fo when he commanded David to call upon him, he promis'd at the fame time that he would deliver him, &c. He shall call upon me and I will answer him, I will be with him in Trouble, I will deliver him and honour him. The Holy Scripture promifes in many other Places, Joel 2. 23. that he that calls on the Name of the Lord shall Acts 2. 21. be fav'd, but in none gives Hopes of any Help or Assistance from any other than God. Fourth Step is, that Faith shall obtain for us what we ask. What things soever ye desire when ye Pray, Mark 11. fays Christ, believe that ye receive them, and ye shall 24. bave

have them. This Faith had Holy David, when Pfal. 4. 3. he faid, The Lord will hear when I call upon him. Heb. II. per The Eleventh Chapter of the Epistle to the Hetot. Cap. brews confirms this with many Examples. Read that Chapter throughout, for there you shall find the Virtue and Efficacy of Faith painted to the Life, Without which, fays Christ, it is impossible to please God. If the Heart be not sincere, simple and pure, let it cry never so much to God, he will not hear it, as he would not hear Esan, tho' he ask'd with Tears. nor Saul, nor many others that were Hypocrites. Now to make the Heart fincere, Faith alone is fufficient; by it we obtain whatever we ask. The Precept, which enjoins us to pray, is from God, and not from any Creature; the Promise, which makes us fecure we shall be heard, comes from God, and not from any Creature; the Faith therefore, that obtains what we pray for, is Faith in God, and not in any Creature. From hence, and that with good reason, we conclude that this Scale of Prayer, and those Degrees and Steps which it contains, does not raife us to the Creature but the Creator, not to weak Man, but the Omnipotent God. Him therefore we only Adore, him alone Invoke, and to him only we Pray; fince by fo doing we are affur'd from his own Words that he will hear us. Let us therefore beg his Grace, that we may be truly fenfible of our Necessities and Mifery, and, being fo, let us invoke him only, with Assurance, that thro' his great Goodness, and the Intercession and Merits of his only Son, he will hear us.

Third Da- There is no Mass that does not abound with mage of Intercessions of Saints, and even the Priest who celebe Mass. lebrates it presumes to be Mediator and Intercessor with God for Pardon of their Sins for whom he intercedes; nay, he not only intercedes for Man, but even for Christ himself, beseeching the Father

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he did the Sacrifice of Abel, Abraham and Melchisedec. But of this we shall say more hereafter, when we come to treat of the Fourth Damage the Mass does. There is nevertheless no other Mediator than Fesus Christ, which I prove thus. He that fets up for a Mediator ought to be in Favour with both Parties between whom he mediates, for in case he be hated by either he will never do any good, fince he will always be fuspected by them. For this reason it was necessary, since Man had offended God, and was to reconcile himself to him. the Intercessor, Reconciler, Advocate or Mediator, should be very God and very Man, for had he been Man only, he would have been both born and conceiv'd in Sin, and confequently not capable of prevailing on God, and had he been only God he could not have fatisfy'd the Divine Justice by dying, as our Mediator and Saviour Christ did; for as the Sin being committed against an Eternal God was Eternal, fo ought the Punishment to be likewise, being undergone by the Eternal God and Man Christ. There is then no other Intercessor nor Mediator that can obtain Pardon of Sins from the Father but Chrift, For as there is but one God, fo I Tim. 2. 5. is there but one Mediator between God and us, the Man Christ Jesus, as St. Paul writes. He is the only Mediator of the New Teltament, as appears by many Places in the fame Apostle's Epistle to the Hebrews. The same we said before of the Meb. 8. 6. &c Invocation of Saints the same say we now, that 9.15. & 12. there is no Command in the Holy Scripture that 24. enjoins us to believe the deceas'd Saints are Intercessors for us, neither is there any Example of one Believer, either in the Old or New Testament, that ever has esteem'd them such. Let us not think to have better Bread than what Wheat makes, or take in exchange what is doubtful for a Certainty. We are certain, by the Word of God, that Jesus Christ is our Intercessor, but that the

Saints

Saints are so does not appear by the Holy Scripture, and not appearing so, how can we believe Rom 14.23. them to be so? What does not proceed from Faith, says St. Paul to the Romans, is a Sin; and the same

Heb. 11. 6. Apostle writing to the Hebrews says, Without Faith it is impossible to please God. Let us then conclude from hence that Christ is our only Mediator, and that the Mass raves when it prescribes another Intercessor to obtain Pardon of Sins by.

Also Christ was not only our Mediator on the Cross.

but still continues so, as St. John says in his First Epi
1 John 2. 1. stle, My little Children, these things write I unto
you that ye sin not, and if any Man sin we have an
Advocate with the Father, even Jesus Christ, the
Righteous, &c. If there had been any more Advocates than one, St. John would undoubtedly
have told us, and said, We have Advocates instead
of an Advocate, but he knew there was only one,

him, Jesus Christ, to which he added, The Righteous, which excluded all other Men from being so, they being naturally Sons of Wrath, and conceiv'd and harden'd in Sin in their Mother's Womb, as Mal. 51. 5. the Holy Prophet David testifies. This so whole-

and therefore faid, We have an Advocate, naming

fom and comfortable Doctrine, that Jesus Christ is still our Mediator, and will ever be such, has been suppress'd and eclips'd by Satan for many Years. Who is there, that perceiving himself either in Want or Misery, remembers Jesus Christ is his Advocate and Intercessor? Instead thereof one has recourse to one Saint, another to another, and a third to a third, pursuant to his blind Zeal and mad Devotion, 'yet is it no new thing for one Pope to Unsaint what another has Sainted. An Example hereof we have in Boniface VIII. who Unsainted Harman of Ferrara, ordering him to be dug up and burnt after he had been Thirty Years in his Grave, who nevertheless had been esteem'd a Saint, and pray'd to as such. On the contrary there has

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been a Pope, who Sainted one that had been condemn'd for a Heretick, as we may fee by Pope Liberius, whom St. Ferom and Pope Damasus condemn'd for an Arian, yet Pope Gregory VII. afterwards Canoniz'd him. For a Pain in the Teeth the Papists have recourse to St. Polonia, for a fore Throat to St. Blas, for weak Eyes to St. Lucia, and against the Pestilence to St. Roque; nay, they have gone farther, and address'd Mary Magdalen as Patroness of their filthy Amours. She that cannot Conceive applies her felf, to whom do you think? Why, to the Giant St. Christopher, whose Legend being so exceeding fabulous, Pope Paul III. order'd it to be left out of the Roman Breviary, as we have already remark'd in the Life of Marcel-As many Kingdoms, Provinces, Commonwealths, nay Families and Persons as there have been in the World, so many Tutelar Gods have there been whom they made their Intercessors: They took no notice either of God their Creator, or Christ their Redeemer. Of this the Prophets complain, especially Feremiah, where he fays, Ac-Jer. 2. 28. cording to the Number of thy Cities are thy Gods, O Judah. But bleffed be the Lord our God, who thro' his abundant Mercy has been pleas'd to raife up and revive, in these our latter Days, that admirable Doctrine, which, during the Times of Darkness, Ignorance and Superstition, has been, as it were, bury'd and eclips'd. I remember about Forty Six Years ago there happen'd, in my hearing, a very remarkable Passage concerning this Subject. A certain Person, among other things, told a Doctor in Divinity, a Master of Israel, that Jesus Christ was still our Advocate in Heaven. Doctor wondering at the Man faid, He had neither read nor heard of any fuch Doctrine; whereupon the other bad him, for better Information, read the First of John, the Second and the First, 1 John 2. 2. where it was expresly faid, We have an Advocate Aaz

with the Father, even Jesus Christ, the Righteous. He also told him this Doctrine was confirm'd by St. Paul, who in his Epistle to the Romans says,

Rom. 8. 24. Speaking of Christ, That he sits at the Right Hand of his Father interceding for us. The same Apo-

Heb. 7. 25. Itle likewise says to the Hebrews, Wherefore he is able also to save them to the uttermost, that come unto God by him, since he ever lives to make Intercession for them. With these, and the like Quotations out of the Holy Scripture, the unlearned Laick confounded the learned Doctor, who tho' he allow'd the Saints to be our Advocates, yet could not think our Saviour so. Now if this Master in Israel were ignorant of these things, why should we wonder the People are fo? What I have faid concerning Christ's being our only Advocate must be understood as to obtaining Pardon of Sins, for in other Respects we are to intercede for one another. So St. Paul recommends himself to the Prayers of those he writes to, and promises reciprocally to remember them in his. If the Priest therefore in celebrating the Mass should intercede for the People after the manner this Apostle did, his Intercession would be good, providing it were made with Faith. But prefuming to be Mediator, and to fell his Sacrifice, as a thing of equal Virtue and Efficacy with the Death and Passion of Festis Christ, is intolerable Arrogance and unaccountable Pride.

Fourth
Damage
of the Mass

The Fourth Damage we affirm the Mass does is, that both the Priest that says it, and the People that hear it, commit Idolatry. How great a Sin Idolatry is, and how much more abominable than any other Crime in the sight of God, we have shewn in the beginning of our first Treatise. Our Adversaries say, the Priest ordain'd for the Mass Authority and Power from Christ and his Vicar the Pope, upon uttering the Words of Consecration, Hoc enim est Corpus meum, to change, trans-

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transmute, transform and transubstantiate, which last is the Word they are most fond of, the Bread and Wine into the real Body and Blood of Fesus Christ; so that the this Priest live in mortal Sin. as, by the by, most of them do, or be the greatest Villain or Wretch that ever liv'd, yet, forfooth, he must needs have an unquestionable Power to fetch Christ down from Heaven, and, upon pronouncing the before-mention'd Words, to place him where the Bread and Wine was, in a manner that the substance of those things being chang'd, the real Body and Blood comes in the room of them corporally, carnally, and the like, as the Papifts phrase it, and with the same proportion of Stature and Bulk as our Saviour dy'd on the Cross This is our Adversaries Doctrine, which because we cannot believe, as thinking it contrary both to the Word of God, and Instructions of the Apostles and Fathers of the Church, as we shall hereafter sufficiently prove; they persecute us both with Fire and Sword, worse than if we were Fews or Turks. But one that is stronger than they has hitherto defended us, and we trust will continue fo to do. Whofoever has a Mind to know more of this Doctrine, let him read the false Councils, where the Popes have by their Legats Tyrannically prefided, their Decrees, Decretals, Sexti, Clementini, Extravagantes, &c. where he will find enough concerning them, but let him not read for this purpose the Holy Scripture, because he will there meet with nothing of the matter. Scotus, one of the chief Pillars of the Roman Scotus fuper Church, fays, tho' the Priest were not duly ha-4 Senten. bited, nor in a State of Grace, or near the Altar, yet if he did but once pronounce the Five Words, Hoc enim eft Corpus meum, or but Four, leaving out Enim, over all the Bread that was in the Market, and all the Wine that was in the Cellar, yet at that very instant, providing the Words were

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utter'd with an Intent to confecrate, all the abovefaid Bread and Wine would be converted and tran-Substantiated into the real Body and Blood of 7efus Christ, by the bare Virtue and Efficacy of those Words pronounc'd by the Priest. Thus far Sco-Hence it comes to pass, nothing but Christs Body remaining in the Sacrament, after the mystical Words are pronounc'd, they preserve it in their Sacrifices, to the end when any one is fick they may carry it in Procession, with lighted Wax-Candles before it to the indispos'd Person's House, who, having receiv'd it, may withal receive the Salvation of his Soul. The Papists say Jesus Christ, after the manner we have faid, is not only in one Mass, but in an Hundred Thousand, if so many be faid at that Moment when these Words are pronounc'd: Also that Christ is not only in the whole, but even in the least Particle of the Hoft, in like manner as the Soul is faid to be in the Body in all and every Part.

Reasons for Our Adversaries prove this their Doctrine of support of Transubstantiation, First, From the Divine Om-Transub-nipotence; alledging, fince God could create all stantiation.

Things out of Nothing, he might much better translubstantiate one thing into another. Secondly, they say, Since Jesus Christ was Truth it self, it was necessary the Words he spoke should be as he spoke them, whence they infer, Hoc enim of Corpus meum, could signifie no other than the real Presence. Thirdly, They bring several Sayings of Fathers of the Church to confirm this their Opinion. By answering these three Reasons our Adversaries bring to support Transubstantiation, we imagine we shall confound all that can be further said on this Subject.

First Reafon anfor'd.

First, As to what they say concerning the Omnipotence of God, we presume not any ways to deny or question it. God is Omnipotent we own, and can do whatever he pleases, either with or withve-

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out means: Yet, fay we, this is not a good way of arguing in our Adversaries, to argue from the Power to the Act. God, tis true, may once again drown the World, as he did in the Days of Noah, fince our Wickedness does not only equal, but I fear surpass that of those Times. Yet notwithstanding this Omnipotence of his, and our more provoking Wickedness than that of the Antediluvians, we are affur'd he will not do it, fince he promis'd Noah he would not, in these Words; And Gen. 9. 11, I will establish my Covenant with you, neither shall the Flesh be cut off any more by the Waters of a Flood, &c. To feal and confirm this Promise God fet his Bow in the Heavens, &c. Read the Hiltory. On the same account it is said in the Psalms, God has set a Bound to the Waters which they shall Pal. 140.9. not exceed, nor any more drown the Earth. Also God, speaking of the Sea to righteous 70b, said, I have established my Decree upon it, and set Bars Job 38. 10, and Doors: And said, Hitherto shalt thou come and no farther, and here shall thy proud Waves be stay'd. You see hereby, tho' God by his absolute Power might once more drown the World, yet has he promis'd he will not do it. In like manner we fay, tho' Christ has undoubted Power to do what our Adversaries affirm he does, that is, to destroy the fubstance of the Bread and Wine, and tranfubstantiate himself into it; yet we aver he will not do it, fince he defires to fit at the Right Hand of his Father, and will come down no more among us, 'till he shall come to judge both the Quick and Dead; for so he told his Disciples, The Poor ye have always among ye, but me ye have not always. This was well understood by the blessed Apostle St. Peter, when he said afterwards in a Sermon he preach'd at Ferusalem, Whom (meaning Ads 1. 21, Christ) the Heavens must reseive 'till the time of the Restitution of all Things. This also is an Article of our Faith that we confess in the Greed, that Te-Aa4

Jesus Christ is ascended into Heaven, and sits on the Right Hand of the Father, whence he shall come to judge both the Quick and the Dead. He will not come then to transubstantiate the Bread and Wine into his Body and Blood; that is not Heresie in his Business, as you may hereby perceive. What the Papists. Hereticks then are our Adversaries, to contradict that Article of Faith which they confess in the Creed? Let us conclude therefore from what has been said, that the Christ has Power to transubstantiate himself into the Bread and Wine, yet will he not do it, but continue to fit at the Right Hand of his Father interceding for us, 'till he shall come to judge both the Quick and Dead, as the Holy Scripture testifies, and we confess in our Creed.

Second The Second Reason, by which our Adversaries Reason an-think to support their Doctrine of Transubstantiation, is, in that Jesus Christ was Truth it self, wherefore it was necessary what he said should be true. He said, say they, This is my Body; if it were so how could it be Bread, but it is Christ's Body, therefore cannot be Bread. Thus the Papists argue. For our Parts we confess with Isaiah 1sa. 53. 9 and St. Peter, That Jesus Christ never committed and 1set. 2.22. 18 Sin. nor was Guile found in his Mouth he say.

John 14. 6. ing of himself, He was the Way, the Truth and the Life. We likewise own the same Christ said with his own Mouth, This is my Body, &c. and such we verily believe it to be, since we should be no Christians should we deny what our King, Priest and Prophet affirm'd. Thus far we agree with our Adversaries, we only differ from them in the manner, as how, or after what manner, that which fesus Christ, thro' means of his Ministry, gives us in the Holy Supper should be truly and really his Body and Blood. For better understanding this, it will be necessary to use the Distinction our Sa-

John 6. per viour does. He says there are two ways of eat-

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ing his Body, one Carnal and the other Spiritual. Commonly when the Scripture opposes the Flesh to the Spirit, by Flesh is understood that unregenerated Part of Mankind, which has not subjected it felf to the Law of God. So we term those that have no Knowledge of God, Carnal and Senfual Persons. But the Word Flesh (or Body) is not taken here in that Sense; it here signifies the Identical Body of Christ in Conjunction with his Blood, Bones, Nerves, &c. which he had when he was born, liv'd in this World, when he dy'd, rose again, &c. The second manner of eating Christ's Body, which we term Spiritual, is when the faithful Christian, being upon Earth, raises himself upon the Wings of Faith, and penetrates the inmost Heavens, where he finds on the Empyreal Throne God the Father, and at his Right Hand our Saviour and Redeemer Fesus Christ; and having found him, with exquisite Joy eats his Glorious Body and drinks his Precious Blood. Now as the faithful Believer eats it with such Gust, with much greater did Christ give himself for the Support and Comfort of those Souls he had with his Death redeem'd on the Cross. He that ransom'd them with his Body and Blood, is defirous by the fame means to maintain them, yet that not carpally, but spiritually by Faith, as we have already shew'd. Our Adversaries nevertheless believe the Identical Body of Christ to be in the Mass after the first manner. They believe the Mouth receives, the Teeth chaw, the Throat swallows, and the Stomach digests, the same Carnal Body which was born of the Virgin, dy'd on the Cross, rose again, &c. They will needs understand the Words of our Saviour literally, let what will come of it. Yet Christ himself, speaking of the necessity we are under of eating his Flesh and drinking his Blood, fays, The Words I Speak unto you they John 6. 63. are Spirit, and they are Life, that is, what I have

faid

faid to you concerning eating my Flesh and drinking my Blood you must not understand literally, but spiritually. The Capernaites, and even many of the Disciples, as St. John testifies, understood the Words of Christ carnally, and therefore said, It is an hard Saying, who can hear it. Hereupon,

our murmuring among themselves, our Saviour undeceiv'd them, by telling them he meant his Words spiritually. You see here how our Adversaries are worse even than these Capernaites, for they would not eat the Flesh nor drink the Blood of Christ carnally, whereas these Papists pretend to do it without any manner of Scruple. But it will do them so good, for the Spirit is the Life, and the Flesh,

according to the express Words of our Saviour, profiteth nothing, &c. Let us not then understand that our Saviour gave his Body in the Holy Supper carnally, for if we do a great Absurdity will

An impi-follow, viz. That Fesus Christ when he celebraous Absur-ted the Holy Supper had two Bodies of Flesh, the
dity.

Body that sat Table, took the Bread into his
Hands, blessed it, brake it, and gave it to his Disciples, &c. Now this was the true Carnal Bo-

dy of Jesus Christ, which was born, dy'd, &c. Now if that which this Carnal Body took into his Hands, and gave to his Disciples, was likewise the Identical Body of Christ, it necessarily follows, our Saviour, when he celebrated his Holy Supper, had two Carnal Bodies, one that sat Table, and the other he gave to his Disciples, which nevertheless is not only a gross but an impious Absurdity to imagine. For our parts, to avoid falling into the like Error, or some others we shall hereafter mention, we sirmly believe Jesus Christ is only pre-

fent at the Holy Table in the fecond manner, and not in the first.

This fecond manner of eating Christ's Body can by no means be done without Faith, inasmuch as it is to be effected spiritually, and not carnally.

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Now we may observe this spiritual Eating is to be done two ways. First, By the preaching of the Two ways Gospel; for, as St. Paul says, God is faithful, by of eating whom ye were call d unto the Fellow ship of his Son dy. Jesus Christ our Lord. By the preaching of the i Cor. 1.9. Gospel we are made Flesh of his Flesh, and Bone of Ephel. 5. 30. his Bone. By the preaching of the Gospel he is to us the Bread of Life, which descended from Hea- John 6. 58; ven to Support our Souls. By the preaching of the Gospel we are made one with him, as he is with The Second manner of Eating Christ's the Father. Body spiritually is effected by the Sacrament, and principally in that of the Lord's Supper. two ways of spiritual Eating our Lord's Body, and Drinking his Blood, by the preaching of the Gofpel, and by the Sacraments, are confirm'd by the ancient Fathers of the Church. Origen, in his Origen. Sixteenth Homily upon Numbers, fays, We are said Numer. to drink the Blood of Christ, not only by the Ceremony of that bleffed Sacrament, but even when we receive the Words of it. The same says St. Ferom S. Hieron, in his Comment on Ecclesiastes, Chap. 3. His Com. in Ecclesiastes, Chap. 3. His clesiastes, 3. Words are these, In the blessed Sacrament of the Holy Supper the Believer receiving, with the Mouth of his Body, externally and carnally the Bread and Wine which make the most Holy Sacrament of the Body and Blood of Christ, he receives at the same time with the Mouth of the Soul, that is, by Faith, internally and spiritually the true Body and Blood of Christ, without the Carnal Body's coming down from Heav'n, but which continues to sit on the Right Hand of the Father. This we shall make appear more at large hereafter. Thus must we acknowledge the good Christian does truly and really receive the Body and Blood of Christ in the blessed Sacrament, as our Saviour himself testifies, This is my Body; This is my Blood. Yet are we not to understand these Words carnally but spiritually, as Christ himself directs; for he, as we have already faid, speaking of eating his Body, and drinking his Blood, which is done at the Holy Table, says, This is not to be understood carnally, but spiritually, as the Capernaites and some John 6. 63. of his Disciples understood it. My Words, says he, are Spirit and Life, for it is the Spirit that

quickneth, the Flesh profiteth nothing.

Understanding, after the manner we have laid down, that Christ is present in the Sacrament, there is no occasion for taking away the Substance of the Bread and Wine, by transubstantiating it into the real Body and Blood of Christ. We aftern then in this bleffed Sacrament, over and above the true Body and Blood of Christ, after the manner we have alledg'd, there is also true Bread and Wine in their proper Substances. We also aver neither the Bread nor Wine have loft any thing as to their Substance after the Consecration, but that on the contrary, as to their Qualities they have rather gain'd a great deal, for by the Virtue and Efficacy of those Holy Words in our Saviour's Institution of this Sacrament, they cease to be common Bread and common Wine, and are made to fignifie, figure and represent the true Body and Blood of Fesus Christ, which they signifie, sigure, represent and seal after that manner, that whoever shall take this Bread and eat it, take this Wine and drink it worthily, according to the Institution of our Saviour, takes and receives the true and real Body of Fesus Christ, conformable nevertheless to what he himself says, This is my Body, this my Blood, yet that not carnally, but spiritually thro' Faith; for if the Bread and Wine did not remain in their natural Substances, this Sacrament

Every Sa-would be no Sacrament; inasmuch as every Sacraerament ment, according to our Adversaries own Confession, consists of two things, viz. One Visible and
Earthly, which they term Matter, and the other
Invisible and Celestial, which they call Form. We
both agree as to the Invisible and Celestial, that
it is the Body and Blood of Christ, but as for
the Visible and Earthly there is a very great Dif-

ference

ference between us, for we fay there remains after Confecration the very Substance of the Bread and Wine in Conjunction with their Accidents, whereas they affirm after the Confectation there remains no Substance either of the Bread or the Wine, but only the Accidents of those things, which are Colour, Form, Smell and Tafte. How can the Accidents of Bread nourish? How can those of Wine chear or comfort? It is not therefore the Accidents of Bread that nourish, nor those of Wine that comfort, but the Substance of Bread and Wine, which being receiv'd into the Stomach, both nourishes the Body and chears the Heart. To receive in the Holy Supper the true Body and Blood of Fesus Christ spiritually, it is necessary to receive carnally and materially the true Bread and true Wine, for otherwife there would be no Analogy or Coherence between the Figure of the Bread and Wine, and that which is figur'd or represented, viz. the Body and Blood of Fesus Christ. The ancient Fathers of the Church confirm this Doctrine. They held the Sacrament confifted of two Things, as I do. This St. Ireneus affirm'd, speaking against the Valentinians. Also Gelasius, Bishop of Rome, was of this Opinion. By the Conjunction of Bread with the Body of Christ, both Natures remaining entire, he proves the Union of the Divine and Human Nature in our Saviour both continuing, as he fays, in their full Substance and Existence. Now if the Sacrament had not had this perfect Bread and perfect Wine in it, the Argument of Gelasius would have been of no effect, but it had those things, and consequently he prov'd what he pretended. There is as true and perfect Bread and Wine in the Sacrament of the Lord's Supper, as there is true and perfect Water in the Sacrament of Baptism. This Argument was us'd by Theodoret, as we shall come to show by and by. Origen has also these Words, In a manner Orig. super

that Mat. cap. 15.

that what is material in the Bread of the Lord's Supper goes down into the Belly, and is afterwards thrown out, whereas the spiritual Part of it benefits our Souls proportionably to our Faith. Now I hope our Adversaries will not tell me Origen held any Errors, or if he did that this was one, for certainly if it were fo, the ancient Fathers, St. Ferom and St. Epiphanius, who took upon them to collect his Errors, would have remark'd this among the rest: but neither these nor any others say Origen judg'd amis of the Eucharist, therefore we may reasonably conclude what he affirm'd was no Error, fince it was esteem'd none by any of the ancient Fathers, who, had they believ'd it fuch, would undoubtedly have left it recorded. But let us leave these Streams, and have recourse to the pure Fountain; let us fet aside the Fathers, and come to fearch into the Holy Scriptures. St. Paul in many Places calls this Sacrament Bread, even after its Confecration, after its Dedication, and after its be-

icor.10.16, ing made the Body of the Lord. The Bread, fays he, which we break, is it not the Communion of the

17. Body of Christ? For we being many are one Bread and one Body, for we are all Partakers of that one

11, 27, Bread. Alfo in another Place he fays, Whoever shall

amine himself, and so let him eat of that Bread, &c. In all these Places the Apostle calls Bread, Bread, and that not because it once was such, but by reason it still remains so. As to the Wine, our Lord himself, immediately upon his having made it a Sacrament of his Blood, call'd it the Fruit of the

Mat. 26. 19. Vine in these Words, Verily, I say unto you, I Mark 14.25. will drink no more of the Fruit of the Vine until, &c.

What is this Fruit of the Vine but Wine? St. Paul acor. 10.16, fays, The Cup of Bleffing which we blefs, is it not the Communion of the Blood of Christ? Also in ano-

ther Place, Shall drink of this Cup of the Lord as. unworthily, &c. Likewise, And drink of that Cup.

In all these three Texts St. Paul, by the Word Cup, means what was contain'd in it, which is but the same his Master call'd the Fruit of the Vine. or Wine. You hereby fee both our Lord, his Apostle St. Paul, and the ancient Fathers, call'd Bread and Wine what they feem'd visibly in the Sacrament, and therefore did not admit of any the least kind of Transubstantiation, because there was none.

This plain and found Doctrine is free from many Absurdities and Inconsistencies Transubstantiation abounds with. It rids us of many Scruples and Troubles of Conscience which that occasions. Now those that will not understand these Words of our Saviour, viz. This is my Body, &c. spiritually, but carnally, fall into a great Herefie and terrible Idolatry. The true Christian Church, as S. Athan. in St. Athanasius testifies in his Creed, believes there Symbolo. are two distinct Natures in Fesus Christ, the Divine and the Human. These they believe are so united and join'd that they never mix. The Divine has its Proprieties, and fo has the Human. As the Rational Soul and Flesh make up one Man, fo does this Divinity and Humanity make one Christ. Omnipresence is peculiar to the God-head, and to none elfe, because that Supream Majesty is immense and infinite, whereas Humanity is circumscrib'd and confin'd to one Place at a time. This the Angel testify'd, where speaking of Christ as to his Humanity, he fays, He is rifen, he is not Mark 16.6. here; behold the Place where they laid him. Also St. Peter fays, Whom the Heavens must receive 'till Acts 3. 21. the time of the Restitution of all things. For this reason therefore we hold it for an Article of Faith, that our Saviour is ascended into Heaven, and sits on the Right Hand of God the Father Almighty, whence he will come to judge both the Quick and the Dead. Our bleffed Lord also says, Te have always the Poor with ye, but me ye have not always.

All these Passages of Scripture sufficiently prove Christ, as he is Man, to be always in Heaven, and never to have descended upon the Earth since his Ascension. Our Adversaries nevertheless, contrary to this Article of Faith, sirmly believe he is in every Mass that is celebrated throughout the whole course of the Year, and that not representatively and siguratively, but identically, corporally, car
Heresse of nally and really with the same Proportion of Body the Papists.

Heresie of nally and really with the same Proportion of Body the Papists. and Size as he suffer'd on the Cross. If this be not Heresie, I would fain know what is or can be? These Adversaries of ours, it should seem, are good Transubstantiators, for as they have transubstantiated the Bread and Wine into the real Body and Blood of Christ, so, in like manner, do they pretend to transubstantiate our Saviour's Humanity, his Flesh and Blood, into the Divinity, by ascribing Omnipresence to the former, whereas that Article belongs only to the latter. Jesus Christ, 'tis true, is perfect God and perfect Man, but his Divinity is not his Humanity, neither is his Humanity his Divinity. As to his Divinity he is our Creator, having had his Beginning from all Eternity, but as to his Humanity he is a Creature, had a Beginning, and was born like us.

Now notwithstanding all our Adversaries hear and read, (I mean those that are learned) yet do they still continue Obstinate and Harden'd. God has suffer'd them to fall into a Reprobate Sense, since they will persist in believing Bread and Wine to be the real Body and Blood of fesus Christ. Thus they worship and adore what the Baker has form'd between two Irons. This, after Consecration, they keep as God, carry it to the Sick, and march in Procession with it on all Holy Days, especially Corpus Christi Day, with great Pomp, Triumph and Majesty, and woe be him that shall not bend the Knee before it. I would fain ask who has commanded them to do this? Or if they

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know that Jesus Christ has done thus, or commanded his Apostles they should do so? Neither can they bring me an Example, or Command on this Account. Neither has Christ done this, or commanded any fuch thing. Nor have his Apofiles, or the true Catholick Church, practis'd any thing like it during the space of One Thousand Years after our Saviour's Death. We must conclude then it is a New, Human and Diabolical Invention, founded on a bad Foundation, which is

that of Transubstantiation.

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There are some things in the Mass, which look as if there were no Transubstantiation, as when our Adversaries say in the Canon, Offerimus praclara Majestati tua de tuis Donis, ac datis, &c. q. d. We offer to thy Illustrious Majesty of thy Gifts, which thou hast given us a pure H Host, an Holy H These Cros-Host, an H Host without Blemish, the Holy H fes, accord-Bread of Eternal Life, and the Holy H Cup of E- Papifts. ing to the ternal Salvation. Here the Bread and Wine feem contain to be understood without any Transubstantiation. some My-Also in the Prayer which immediately follows, it fery. feems, by the Word Gifts, Bread and Wine are understood without any manner of Transubstantiation. These Gifts the Priest beseeches God to accept, as he did those which Abel, Abraham and Melchisedec offer'd. The Words of his Prayer are, Super que propitio ac sereno Vultu respicere digneris, &c. q. d. Upon which Gifts we befeech thee to look with a favourable and propitious Countenance, and to accept them, as it pleased thee to do those of thy Servant Abel, as likewise the Sacrifice of the Patriarch Abraham, and that most Holy Sacrifice and Host without blemish, which thy High-Priest Melchisedec offer'd thee. We also beseech thee to command thy Angels to carry these Offerings to thy Sublime Altar, before the Majesty of thy Divine Presence, &c. Now if these Gifts are to be understood Bread and Wine without transub-Bb Stantiating,

Bakera.

stantiating, what occasion have we for any such Sacrifice to obtain Pardon of Sins by, fince we already have that most perfect and Self-sufficient one, which our Saviour and Redeemer Jesus Christ offer'd for us once, for it could not be reiterated, on the Cross, whereby we were fanctify'd for ever? But our Adverfaries, I suppose, will tell me by the Word Gifts is not meant the Bread and Wine Untransubstantiated, but Transubstantiation it self of the Body and Blood of Fesus Christ. If so, then is it worse than I thought, for thereby the Prayer, which the Priest uses, will appear to be Monstrous monstrous Blasphemy against Christ the only Son Blajphemy. of God, who is perfect God and perfect Man. What Presumption must this needs be in a miserable Sinner, conceiv'd and born in Sin, and who all his Life-time has done nothing but added Transgression to Transgression, to presume to appear before the Majesty of God the Father, to beseech him to receive and accept his Son Jesus Christ? But after what manner does he desire him to accept him? Why after the manner he accepted the Gifts and Offerings of Abel, Abraham and Melchifedec. How! is not Christ another manner of Person than Abel, Abraham or Melchisedec? Is not the Sacrifice of his Body and Blood another-guess fort of Sacrifice than that of Abel, Abraham or Melchisedec? I am amaz'd our Adversaries can speak thus meanly of Christ and his Sacrifice. On one Hand they confess he is equal with the Father in Honour and Power, and on the other make a paltry Priest intercede for him as a Mediator, that God would please to accept him with a favourable and propitious Countenance. Intercede for thy felf, milerable Sinner, that God would pardon thy numberless Transgressions, thy filthy Abominations, Superstitions, Idolatries, and the like; and ask not Acceptance for him who is the Lamb without Spot, that taketh away the Sins of the World. cli

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He never committed any Sin, nor was Guile found within his Lips. There is no Necessity therefore, thou shouldst intercede for him, but rather that he should do so for thee, since the Father himself, speaking of him, said, This is my beloved Son, in whom I am well pleas'd: Hear ye him. You see then what a terrible Blasphemy the Priest is guilty of whilst he pronounces his Prayer, which nevertheless is to be found in the Mass, and utter'd every Day.

Let us conclude from what has been said, that all that hear or assist at the Mass are Idolaters, and that whether the Priest that Celebrates does it with an Intention to Consecrate or not, he commits double Idolatry, inasmuch as he not only Idolizes himself, but makes all that hear him do the like. For my part I return infinite Thanks to my God, in that having permitted me for some time to err with these poor Creatures, he at length withdrew me from Idolatry, and plac'd me in a State of Salvation.

The Third Reason our Adversaries give for sup-Third Reaport of their new Article of Transubstantiation, is son. from the Authorities they alledge from the Fathers of the Church, and the Determinations of ancient Councils. They quote for this purpose St. Ireneus, who in his Fifth Book fays, When the S.Iren. lib.s. Wine pour'd into the Cup, and the Bread broken receives the Holy Words, they immediately become the Eucharist of the Body and Blood of Christ. Ter-Terul, sib.6. tullian, in his Sixth Book, says, Christ made his Body of the Bread he took, and afterwards distributed it to his Disciples. Origen upon Matthew, Chap. 26. Orig. in lays, This Bread which the Word God testifies to be Mat. cap.26. his Body, &c. St. Cyprian, in his Sermon on the s. cypr. Lord's Supper, fays, This common Bread and com- Serm. in Can. Dom. mon Wine, being chang'd into Flesh and Blood, procure Life. Likewise in the same Sermon, This Bread which our Lord gave to his Disciples being Bb2 chang'd,

chang'd, not in Appearance, but Reality, becomes the s. Ambros. Fle fb of the Omnipotent Word. St. Ambrose, in Lib. 4. de his Fourth Book of Sacraments, fays, Bread it was Sacramen. before the Words of Consecration, which being ap-S. Chrysoft. ply'd, it becomes the Flesh of Christ. St. Chrysoftom, Hom. 60. in in his Sixtieth Homily on the Eucharist, fays, This Euchar. Sacrament is like to Wax melted, which at length Tom. 6. evaporates all into the Fire, so the Substance of the Bread and Wine turns to the Body and Blood of Christ. Also in his Sixty First Homily he says, Hom. 61. Christ not only gave himself that we might see him, but likewise that we might touch him, taste him, and even put our Teeth into his Flesh. Likewise in his Eighty Third Homily upon Matthew he fays, Many have desir'd to see the Form and Figure of Christ, and even his Habit, whereupon he has not only given himself to us that we may see him, but also that we s. August. may touch him. Moreover they quote St. Austin Prolog. in in his Prologue to the Twenty Third P(alm, where Pfal. 23. he fays, Christ rais'd himself with his own Hands when he instituted the Sacrament at the Holy Table. 98. Also upon the Ninety Eighth Psalm he affirms, The Flesh of Christ ought to be ador'd in the Blessed Sacrament, which, they say, could never be done if the Bread should remain after the Conse-S. Hilar. cration. St. Hilary, in his Eighth Book on the Lib. 8. de Trinity, fays, Christ is among us in his Nature, Trinit. and not only by Conformity of Will. Also he says, We truly receive at the Lord's Supper the Carnal Leon. Epift. Word. Leo, Bishop of Rome, in his Tenth Epi10. ad Cler. stle, which he wrote to the Clergy and People of Constantinople, fays, Receiving the Virtue of the Celestial Banquet in his Flesh, which thereby becomes our Flesh, we pass away our time. Our Adversaries, upon this occasion, quote likewise the Ro-

mantick Writer Damascenus, who, in his Fourth Book, and Fourteenth Chapter of his Treatise Orthodoxa Fidei, is clearly on their side. Also they quote Theophilatus, who plainly mentions Transele-

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mentation. They quote moreover many new or modern Authors, fuch as Anselmus, Hugh and Richard of St. Victor, who must undoubtedly affirm Transubstantiation. They also call to their Aid the Concil. 1. First Council of Ephesus, which was held against Nestor. Nestorius, and in which St. Cyril presided. In it they alledge these Words, Being made Partakers of the Blessed Body and Blood of Jesus Christ, we receive them not as of a sanctify'd Person, but of one that is truly sanctifying, and made part of the said Word. Likewise they quote the Council of Ver-Concil Vercelli, call'd in the Time of Leo IX. against Beren-cel. garius, and the Council of Lateran held in the Concil. Late-Time of Nicholas II. against the same Person, where-ranen. in they condemn'd him and made him to recant, of whose Recantation mention is made in the De-Decret. Concrees of Consecration, Dist. 2. and in Sent. 4. & in Sent. 4. Moreover our Adversaries alledge another Council of Lateran during the Pontificat of Innocent III. of which mention is made in the Decretals, de Summa Trinitate, Cap. Firmiter, & de Celebratione Missarum, &c. & Cap. Cum Martha, &c. They concil. confurther alledge the Council of Constance, in which stance, Doctor Wicliffe, with John Hus and Jerom of Prague, who all three rejected Transubstantiation, were condemn'd and burnt. They moreover bring concil. ult, to their Affistance the last Council of Trent, and Trident, fay, the whole Church, by common confent, has agreed with them; which however their Champion Scotus not being able to prove either out of the Holy Scripture, or by any folid Reason, said he nevertheless approv'd it, inasmuch as it was no ways contrary to the common Confent of the Church. Our Adversaries notwithstanding having, as they think, fo many Fathers and Councils on their fide, begin to raise their Throats, and cry Victory, Victory, over fuch Heretick Dogs as they fay we are. No more Bread, quoth they, is there in the Sacrament, no more Wine, but both are chang'd B b 3

chang'd and transubstantiated into the real Body and Blood of Jejus Christ, and whoever shall think fit not to believe this he is immediately Excommunicated, Anathematiz'd and Condemn'd. But fuspend your Judgment a little, Christian Reader, and confider well what follows,

for Transubstantiation anfw.r'd.

The feve- If our Debate and Contest about Transubstantiaral Reasons tion be to be concluded from the Opinions and Traditions of Men, we cannot fail of having as many, nay more, and those as ancient, pious and learned as our Adversaries bring against us, and in Defence of themselves; with such therefore we proceed to answer them in the following manner. The S. Iren. con-first Father they bring in their Vindication is St. J.

tra Valentin. renews, him likewise we will make use of, and place him in the Van of our Argument on account of his Antiquity and Authority. This Saint, speaking against the Valentinian Hereticks, says thus. The earthly Bread, being receiv'd by the Institution of the Word of God, is no longer common Bread, but becomes the Eucharist, which consists in two things, in Earthly and Spiritual Matter. As to the first, St. Ireneus does not deny the Eucharist is Bread, what he affirms is, it is no longer common Bread, and immediately afterwards fays, the Encharift confifts in two Things, whereof one is Earthly, as Bread, and the other Spiritual and Celestial, as the Body of Christ; for as necessary as it is that Christ's Body should be really in the Sacrament, so necessary is it that the Bread should be there likewise, otherwise the Bread, which is the Figure, would have no Analogy or Similitude with what is figur'd by it, viz. the Body of Terrol. con-Christ. Tertullian, in his First Book against Mar-

tra Marcion, cion, says, God has not rejected his Creature Bread, Lib. I. fince by it he has represented his Body. Also in his Fourth Book against the same Person he says, Of

the Bread which he took and gave to his Disciples be हिर्देश राजार व made his Body, saying, This is my Body, which is

## Vindication of Reform'd Devotion. 375

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as much as to fay, as the fame Father explains it afterwards, The Figure of my Body. Origen up- Orig. fuper on Matthew, Chapter the Twenty Sixth, fays, Mat. cap. 26. This Bread, which God the Word testifies to be his Body, is a Word that nourishes our Souls. Also in Hom, 7. fuhis Seventh Homily upon Leviticus he fays, Not per Levit. only in the Old Testament, but even in the Gospel there is a Word that kills, for if you follow the Letter and say, Whoever shall eat this Flesh, &c. Like-Hom. 9. wife in his Ninth Homily upon the same Book he fays, Do not feed upon the Blood of the Flesh, but rather understand the Blood of the Word, and hearken to what Christ Says to thee, For this is my Blood which is shed for many. Moreover, in his Homi- Hom. super ly upon Mark, he fays, The Sanctify'd Bread, as to Marcum, cap. 15. what it has in it of Substance, goes to the Belly, and is cast out below. Also in the same place he says, Not the Substance of the Bread, but the Words pronounc'd upon it, is what benefits him that does not eat it unworthily. Also the same Father in his Eighth Contra Cel-Book against Celsus says, After we have given Thanks for the Benefits receiv'd let us eat the Bread-Offering. St. Cyprian, in his First Book and Sixth S. Cypr. E-Epistle to Magnus, says, The Lord calls his Body Magnum, Bread made up out of the Conjunction of many Grains, lib. 1. and terms his Blood Wine press'd out of many Grapes. Also in his Comment on the Lord's Prayer he calls Comment in Orat. Domin. Bread the Body of our Lord. Likewise in his serm, in Cz-Sermon on the Lord's Supper he fays, We do not nam Dom. sharpen our Teeth to bite, but only by sincere Faith break the Bread and eat it. Moreover in his Ser-Serm. super mon upon the Crism he plainly says, The Sacra-Crisman. ments have the Names of those Things they signifie. St. Austin uses the same Expressions St. Cyprian does, which shows he had them from him. St. Cy-Epist. 3. ad prian, in his Second Book and Third Epistle to Cacil. lib. 2, Cecilius, fays, By the Wine is shown the Blood of Christ. Also in that against the Aquarii he says, Epist. contra The Lord's Blood cannot seem to be in the Cup if the Aquarios.

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Wine be out of it. Thus, according to our Transubstantiators, there is no Wine in the Cup, therefore it necessarily follows there is no Blood. This serm in ex- is the Argument of St. Cyprian. Further the same nam Dom. Saint fays in his Sermon upon the Holy Supper: The Symbols are chang'd into the Body of Christ, yet after that manner that they retain only a Likenes, the Human Nature being feen, and the Divine conceal'd. From this Likeness we may observe he meant, that as there were two Natures in Christ, fo the same were preserv'd in the Sacrament, viz. the Human that was perceptible, and the Divine Epist, 3.lib.2. which was hid. Likewise in his Second Book and Third Epistle he fays, In a manner that the Body of the Lord cannot be said to be Meal only, nor Water only, unless both those things join to make it so. S. Athan. Comment in St. Athanasius commenting on these Words, If any shall speak against the Son of Man he may be Evangel. forgiven, but he that shall speak against the Holy Ghoft, &c. fays, And how large then must the Body be if all the World are to eat of it? He concludes a little after, this is to be understood Spiritually, and 'twas for that Reason our Saviour made mention of his Ascension in Opposition to the S. Basil, in Capernaites. St. Basil in his Liturgy calls the Sa-Liturgiâ. cramental Bread, Antitypon of the Body of Christ, that is, a Pattern or Representation, which Name S. Dionif, he also gives it after the Consecration. St. Denis, de Eccles. Hierar. cap. in his Ecclefiastical Hierarchy, the Third Book, fays, The Priest uncovers the Bread that was cover'd, s. Ambrol, and having broken it in Pieces gives, &c. St. Amin Corinth. brose, upon the First Epistle to the Corinthians, fays, When it is said, this is to be done in Memory of Christ and his Death, we by Eating and Drinking signific the Flesh and Blood of Christ offer'd for us on the Cross. Also in the same place he says, We receive the Mystical Cup as a Type or Figure of the

Lib.4, de Sa-Blood of Christ. Also in his Fourth Book, de Sagam, cap. 4, cramentis, the Fourth Chapter, he speaks of our

being

being chang'd into Christ, faying, Nevertheless those are not transubstantiated into Christ that receive the Sacramem. Likewise in the same Chapter he says, We so affirm this, as doubting bow that which is Bread can become the real Body of Jesus Christ by Consecration. And immediately after, If the Word of God have that Efficacy as to make things exist that never had a Being, much more should it have Power to make those that are, continue so and not change. St. Feram upon Matthew plainly fays, In S. Hieron, the Bread and Wine is a Representation of the Body super Mat. and Blood of Christ. St. Chrysostom, upon the Se-s. Chrysoft. cond of the Corintbians, says, That is not only the in Corinth. Body of Christ which is set before us at the Holy Table, but even the Poor, to whom we are oblig'd to do all the good we can; for he that said, This is my Body, he also said he was necessitated in the Poor. Also the same Saint, in his Eleventh Homily upon Hom. 11. su-Matthew, fays, In the Holy Vessels are not the Body per Mat. and Blood of Christ, but the Mystery of that Body and that Blood. Also in his Twenty Seventh Ho-Hom. 27. in mily, on the Twelfth Chapter of the Second to the Corinth. Corinthians, he fays, After the manner that Christ in the Bread and Wine said, Do this in remembrance of me. Likewise in his Comment on the in Psal. 22, Twenty Second Psalm, explaining these Words. Thou hast prepar'd the Table before me, he says, After a manner, that in the Likeness of the Body and Blood of Christ, the Bread and Wine are shown to us in the Sacrament. Also writing to Cafarius against Epist. ad Apolynaris, &c. who confounded the Divinity and tra Apoly-Humanity of Christ, he says, For altho' we call nar. &c. Bread Bread before its Consecration, yet being once bless'd by the Priest it loses that Name, and is thought worthy to be call'd the Body of the Lord, altho' the Nature of Bread still remain in it. St. Austin in many Places is altogether on our fide, and abundantly confirms our Doctrine. In his Comment s. August, on the Eighty Second Psalm he says, Te are not Psal, 82.

to eat that which ye fee, nor are ye to drink that Blood which is to be spilt. It is a Mystery I neter to ye, which, if spiritually understood, will procure Trad. de you Life. Also in his Treatise upon the Faith of Fide Petri St. Peter, he calls the Holy Supper the Sacrament of Contra Fau- Bread and Wine. Likewise in that against Fauftus flum, lib. 20. he fays, The Flesh and Blood of Jesus Christ were promis'd to us in the Old Testament, under the Denomination of Meat and Drink-Offerings or Victims. He was really sacrificed on the Cross, but is only in remembrance celebrated in the Sacrament. Let us confider these three Things, which St. Austin observes with the Difference between them. First, Christ gave himself to us in the Old Testament. Secondly, On the Cross. And, Thirdly, In the Bleffed Sacrament of the Holy Supper. The fame De Civit Saint in his Treatise, de Civitate Dei, affirms posi-Dei lib. 21. tively the Wicked do not eat the Offering in the Sacrament, that is, the Body of Christ, and so he fays, It is not to be thought he can eat the Body of Christ, who is not in the Body of Christ, nor Christ in him. Likewise in his Twentieth Comment on Comm, in S. Johan. St. John he fays the fame. Also against Adiman-Item contra Manich. cap. tus Manichaus he fays, Our Saviour did not flick to say, This is my Body, when he meant only the sign of his Body. Here St. Austin explains the Words of Christ, and shows that this is my Body, ought not to be understood literally but figurative-Deut.12.23. ly. The like he fays is to be found in Deutero-

nomy, where it is said the Blood is the Soul.

De Doc. Moreover the same Saint, in his Treatise of Chrischist. 186,3. Stian Doctrine, shews this manner of speaking in John 6. 53. Christ to be figurative, Except ye eat the Flesh of the Son of Man, &c. for literally he seems to have commanded a great Wickedness, inasmuch as it is a greater Cruelty to eat the Flesh of a Man than to kill him, and to drink his Blood than to shed it. For this Reason St. Austin says, it is a Figure sent to remember us the Flesh of Christ has been crucify'd

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crucify'd for us. Also the same Father in his E- Epift. adi pistle to St. Boniface says, The Sacraments take the Names of those Things whereof they are Sacraments. These Words, as has already been said, St. Austin had from St. Cyprian, who figuratively held the Sacrament of Christ's Body was in a certain manner the Body of Christ, immediately after which he fays, The Sacrament of the Blood of Christ is the Blood of Christ. Likewise this Father upon the Super Pfal.8! Eighth Pfalm fays, Christ receiv'd even Judas to his Banquet, where he recommended the Figure of his Body. Leo I. in his Epistle to the Clergy and Peo-Leo I. Epist. ple of Constantinople says, This Distribution was ad Cler. & Mystical, that it was a Spiritual Banquet, and that stant. we receive in it a Celestial Virtue, which changes us into the Flesh of Christ, who took our Flesh for our takes. St. Cyril, in his Fourth Book and s. cyril, lib. Fourteenth Chapter upon St. John, fays, So he gave 4. cap. 14the Pieces of Bread to the faithful Disciples, Saying, S. Johan. Take, Eat, &c. Likewife in his Epistle to Calo- Epistad Cosyrius he says, He unites and joins himself after a losyr, certain manner with our Bodies, by means of his Holy Flesh and precious Blood, which we receive in the Bread and Wine by the vivifying Blessing. Hesychi- Hesych. super us, in his Twentieth Book upon Leviticus, Chapter Levit.lib.20. the Eighth, fays, For this reason he commanded us to eat Flesh of Bread, to the end we might understand he meant a Mystery, when he spoke of Bread and Flesh being the same. Gelasius against Eutychi- Gelas, contre us testifies, the Substance and Nature of the Bread Eurych. and Wine by no means parts with its Essence in the Eucharist. Gregory I. fays in his Register, When Greg. I. in we receive as well the Unleavened as the Leavened Regist. Bread, we are made the Body of Christ our Saviour. Ber-Bertram de tram, in that Book he wrote concerning the Body Corp. & and Blood of the Lord, speaking of the several Natures of Symbols, fays, According to the Substance of Creatures, the Symbols, which are the Bread and Wine, are the same as well after Consecration as before. D A HORLD

of Christ

Two-fold.

fore. But why do I quote only one Book of this Author, fince his whole Tract runs upon the fame Subject, and confirms what we aver. Bertram maintains his Doctrine by many Quotations out of the Scripture, and divers Sayings of the Fathers, viz. St. Ambrose, St. Ferom, St. Austin, Fulgentius, &c. By confirming this Doctrine of his, which is the fame with ours, he invalidated and confounded that of our Adversaries, who maintain the Bread and Wine in the Sacrament are the fame Body and Blood compos'd of Flesh, Bones, Nerves, &c. which was born of the Virgin, fuffer'd on the Cross, and rose again the third Day, &c. Now The Body Bertram fays, The Body of Christ may be two ways. First, Of Flesh, Bones, &c. which was born, dy'd, &c. And, Secondly, Spiritual, which is that we receive in the Sacrament; fo, he fays, the Spiritual Body of Christ with his Spiritual Blood lye conceal'd in the Corporal Bread and Wine. Bertram wrote this Treatife on the Body and Blood of Fesus Christ, at the Request of the Emperor, Charles the Great, to whom he dedicates it. The occasion of his writing it, he fays, in the beginning of his First Book, was the Emperor's having ask'd him, If the Body and Blood of Christ, which

> were receiv'd in the Church by the Mouths of the Faithful, were really receiv'd, or only mystically. This Book is near a Thousand Years old. John Trithemius gives this Testimony of Bertram; He was, fays he, exceedingly well vers'd in the Holy Scripture, and well read in Human Learning. He was Eloquent, and of a subtle Wit, and no less Excellent in his Life than Doctrine. St. Bernard, in

> his Sermon on the Holy Supper, plainly shews he is

altogether for us in the Similitude he brings of the

Ring. Now to bring up the Rear of all these Fathers of different Countries and Times, whom we have quoted against Transubstantiation, we shall

S. Bern. Serm. in Cænam Dom,

> name one more, very Pious and very Learned, and that

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that is Theodoret, Bishop of Scyros, who writ an Ecclefiaftic History, and flourish'd about the Year of our Lord 451. He was present at the famous Council of Chalcedon, in Company of Six Hundred and Thirty Bithops, who condemn'd Dioscorus These Bishops honour'd him with and Eutychius. the Title of Catholick and Orthodox, Pastor and Father of the Church; which Leo I. Bishop of Rome, testifies in an Epistle to this Person. Now it is to be suppos'd, if Theodorer had not judg'd aright of that High and Heavenly Mystery of the Lord's Supper, so great a Council of Bishops would not have stil'd him Catholick and Orthodox. This Bishop had been unjustly deprived of his Bishoprick in the Second Council of Ephesus, and that because he refus'd to take part with the Heretick Entychius, however in the succeeding Council of Chalcedon his Dignity was restor'd with great Honour and Praise. If what Theodoret then thought and taught concerning the Doctrine of the Sacrament were Catholick, it must needs be the same ftill, inafmuch as what was Orthodox then will be the fame now. This good Bishop speaks very heartily against Transubstantiation in a certain Book of his, which it pleas'd God should be printed at Rome for the Confusion of the Romanists, who cannot deny but that Theodoret was on our fide, yet they excuse him in this Particular, by faying the Church had not yet determin'd the Question of Transubstantiation. Thus the Pope, who is the Papifts All in All, can make that which was anciently Catholick and Orthodox now Heretical and Falle, and on the contrary, that Doctrine which was formerly Heretical and False now Orthodox and Sound. Yet St. Paul fays, If an Angel from Heaven should preach any other Doctrine than what he taught, let him be accurs'd. Theodoret, in his Dialogues, introduces two Persons discoursing on Things and Matters concerning the Christian Religion. gion. The one of these he calls Orthodoxus, and the other Vranistes. Orthodoxus says to Vranistes, Dost thou know, Brother, God has given the Name

of Bread to his Body? Uran. Tes I do. Ortho. Doft thou likewise know that in another place he calls Bread his Body? Uran. Tes, I know that too. A little further he goes on. Ortho. In distributing these Mysteries our Saviour calls Bread his Body, and Wine his Blood. Uran. He does fo. Ortho. Tet his Body is Flesh and Blood, according to Nature. Uran. It is fo. Ortho. Nevertheless our Saviour thought fit to change the Names, calling his Body a a Sign or Token, and on the con: rary gave a Sign or Token the Name of his Body. Likewise, where he says of himself he is a Vine, he at the same time calls his Blood a Token. Uran. This I am very well fatisfy'd in, but I defire to know what was the cause of this changing of Names? Ortho. The cause was, because our Saviour had not a Mind that those, who participate of the Divine Mystery, should employ their Understandings on the Nature of those things they saw, but that, thro the Alteration of the Names, they might believe that Transmutation which is made by John 15. 1. Grace. For he that call'd his Natural Body Bread, and nam'd himself the Vine, he likewise honour'd the Tokens that were seen, with the Name of his Body and Blood, and this certainly not by changing the Nature of those Things, but by adding Grace to that Nature. Uran. Mystical things are without doubt spoken of mystically, and plainly are those things manifested which are not known to every Body. Ortho. Since we are enter'd into Disputes about Divine Mysteries, tell me, prithee, whose Figure thou think'st the Holy Supper to represent, whether the Divinity of Christ, or his Body and Blood? Uran. Without doubt the latter, whose Names it has borrow'd. Ortho. Thou Sayst then of the Body and Blood? Uran. Yes I do. Ortho. Then thou haft faid well.

for our Lord having taken the Bread and broken it,

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did not say, This is my Divinity, but this is my Body, this is my Blood, and in another place, The Bread that I will give is my Flesh, which I will give for the Life of the World. Uran. All this is unquestionable Truth, inasmuch as it is the Word of God. This Father of the Church, in his Second Dialogue, introduces the fame Persons discoursing again together thus. Ortho. Tell me, Brother Uranistes, whose Signs and Tokens are those Mystica! ones, which are offer'd to God by the Ministers of his most Holy Word? Uran. Of the Body and Blood of the Lord. Ortho. Of the true Body, or of the false? Uran. Of the true, &c. Ortho. Why do not these mystical Tokens, even after the Gonsecration, change their Natures? Why do they continue in their first Substance, Figure and Form, and are as manifest to our Senses as they were before? But those things that are made are understood, believ'd and ador'd as things existing. Compare the Image with the Arch-Type, that is, what it represents, and you will presently see the Likeness, for it is necessary the Copy should agree with the Original So, without doubt, our Saviour's Body keeps its first Figure and Form, Circumscription, Substance, &c. That which Theodoret chiefly pretends to prove in these Dialogues is, that as there are really in the Sacrament two Things, the Figure, and what is Figur'd, viz. Bread and the Body of Christ, and as these two are not blended and confounded, but each has its particular and distinct Essence, so, neither more nor less, are there two real and distinct Natures in Christ, viz. his Divine and Human, neither of which are commix'd, or any ways confolidated. Now, if there were not really two things in the Sacrament, Theodorer's Argument would be of no effect, but would rather serve those Heretick Antagonists against whom he wrote, who maintain'd the Body of our Saviour ascending into Heaven was wholly chang'd into the Divine Nature, in like manner as our Adversaries say now, the Bread and Wine is so transubstantiated into the Body and Blood of Christ, that not the least part of their former Substances remain. This Argument of Theodoret's, Gelasius, Bishop of Rome, made use of against Eurychius, as we have before observ'd.

You may hereby fee, Christian Reader, what Victory our Adversaries have gain'd over us by all their Quotations in Vindication of Transibliantiation. But if they have quoted many Learned and Pious Pathers of the Church in Defence of their Affertions, we have brought no less a number against them, and those every whit as Pious, Ancient and Learned; nay, we have oftentimes made use of the same Authorities they did. They always stun our Ears with Fathers, Fathers, as if those good Men had been altogether for them, and ever against us, yet, by the Dispute now between us, we hope to make appear, that the Fathers have approv'd and confirm'd our Doctrine, and condemn'd that of our Antagonists. But inasmuch as, according to the Logicians, to give an Instance is not to dissolve an Argument, it will be proper to answer all our Opponents have alledg'd against us. This we shall do with all the Brevity imaginable. To shew then what our Adversaries have alledg'd from the Fathers does not make against us, it would be necessary to observe even the Holy Scripture is wont to give the Names of Signs, Tokens and Figures, to those Things which signifie, figure, or reprefent, and on the contrary our Antagonists give the Names of the Things fignify'd or figur'd to the Signs and Tokens themselves, as the Fathers have observ'd. Thus Christ is the Pascal Lamb, and the Pascal Lamb is Christ, Christ is the Bread, and the Bread is Christ. For this reason the Fathers, in Imitation of the Scriptures, speaking of Things. fignify'd, call them by the Names of those that fignifie

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fignifie them, and on the contrary, speaking of Figures, give them the Names of those Things they represent. This St. Cyprian, St. Austin and Theodoret testifie, as we have already remark'd. Moreover, if we diligently confider what these or other Fathers have elsewhere wrote, we shall find they understood this Sacrament to be altogether Spiritual, and by no means Carnal. Why, fays St. Austin, dest thou prepare thy Teeth and Belly, believe and thou hast eaten, in which manner of speaking St. Austin imitates St. Cyprian, as I have before observ'd. We are likewise to remark, that the Fathers speak of the Bread and Wine in different manners before and after the Confecration. They fay, before the Confecration, they are only fuch common Bread and Wine as are commonly made use of, but, after Confecration, they deny them to be either common Bread or common Wine, affirming there is a Change in them, which nevertheless is most true; for both the Bread and the Wine, after Confectation, forfake their former Natures, as being dedicated to a Sacred Use, and become Holy and Sanctify'd. This Change, 'tis true, the Fathers understand to be in the Bread and Wine, yet not in the Substance or Effence of them, but only as to their Qualities and This fort of Change we can freely admit, and confess that thereby the Bread and Wine are become Sacraments, which efficaciously fignifie to us, present, seal and give, thro' the Power of the Holy Ghost, as to the Soul by means of Faith, the Body and Blood of Fesus Christ. Now when the Fathers fay, there is no more Bread nor Wine in the Sacrament, we must not understand it simply, as to the Substance, but after a certain manner, in Respect to the Person that receives it, who ought not to fix his Eyes on the Bread and Wine which are visible, earthly and corruptible Things, but to raife his Heart, Soul and Spirit, to receive him who is lignify'd by the Bread and Wine, viz. Jesus Christ,

Christ, who sits at the Right Hand of his Father. We can give Three Reasons why the Fathers have fo Sublimely and Hyperbolically spoken of the Signs. First, In Imitation of the Scripture, which has done fo. Secondly, The better to move the Hearts of Men, and raise them to contemplate those celestial and ineffable Rewards we obtain by receiving this most Blessed Sacrament, fince our Souls are spiritually fed and nourish'd by the precious Body and Blood of Christ. Thirdly, To show this Representation, we speak of in the Sacrament, is not Theatrical and Vain, but that our Lord really gives us what he promis'd on his part, viz. his Body and Blood, which we receive thro' Faith. With good Reason our Saviour, being our Nourishment, might have chang'd himself into us, as other Food and Nourishment is, which becomes part of the Substance of those that eat it. But it is not so with Christ, for we, by eating him, change our felves into him, and are by an ineffable Union become one Thing with him. O admirable Myftery! O fublime Sacrament! O fweet and divine Banquet! in which our Bodies receiving carnally with our Teeth the Holy Bread and Holy Wine, our Souls at the fame time receive spiritually, thro' Faith, Fesus Christ with all his Treasures and Riches, which he by his Death and Refurrection procur'd for us.

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What has been said seems sufficient for an Answer to our Adversaries Quotations from the Fathers, yet, for surther Satisfaction of my Readers, I will proceed to consute or explain every particular Allegation. As to St. Ireneus, who says, The Earthly Bread, upon Consecration, remains no more common Bread; this we have already own'd to be true. As to Tertullian, he explain'd his Meaning himself, as appears by what follows. Christ, says he, not only made his Body of the Bread he took and brake, saying, This is my Body, which was as much

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much as to say, The Figure of my Body as, &c. As for what Origen fays, that the Lord athrm'd Bread was his Body, we do not deny it, but the Queftion is, how it was fuch, whether carnally or spiritually, which the same Father afterwards explains in those Places we have quoted. As for what St. Cyprian fays, that the Bread is chang'd into Flesh. fo lay we, yet do not understand this Change naturally, as that one Substance had been chang'd into another. The Change which we understand, and St. Cyprian understood, is Sacramental: And so he immediately fays, We are united, or made the fame thing with Christ, not so much by a corporal Trans migration as by a spiritual, for he has made himself both Bread, Flesh and Blood: He is Suftenance, Substance and Life to his Church, which he calls his Body, giving it Participation, &c. From these Words we may conclude the Sacramental Bread and Wine are the Body and Blood of Christ, neither more nor less than as the Church is Christ's Body, and that not corporally but spiritually. As to what he fays, that the Bread is chang'd not in Appearance only but in Reality, this feems to make much against us; yet is it plain it does not so by what the same St. Cyprian writes to Cecilius, viz. That in the Wine is shown the Blood of the Lord. Also speaking against the Aquarij, he says, If the Wine ceases to be in the Sacramental Cup, the Blood of the Lord cannot appear to be there. Likewise much more to this purpose have we already alledg d. Moreover St. Cyprian, being an expert Latinist, might, 'tis probable, take the Word Natura not in the Sense Substance, but in the Signification Virtue, Force or Property, as Latin Authors very frequently have us'd it. In the same sense do we take it here, and to fay the Nature of this Herb or that Stone is to and for The Nature of the Load-Stone, we know, is to attract Iron, which is as much as to lay, the Virtue, Force and Property of it is CC2

fuch. Taking therefore this Word in that Signification, it will agree very well with what St. Cyprian fays. What St. Ambrose fays, that Christ's Flesh is made of Bread, must be understood Sacramentally, as we have already affirm'd, and that the Sentiment of this Father was fuch, may be collected from the Places we have quoted out of him. What Opinion St. Chryfostom was of concerning the Figure, and that which is figur'd in the Sacrament, we have declar'd in the Passages quoted from him. It remains only we answer what he fays about the Wax's melting before Fire. Applying then this Similitude, he fays, So the Bread and Wine are confum'd in the Substance of Christ's Body. To this Objection we answer, the Word thought, which St. Chryfostom makes use of, gives us to understand what he said was only to be understood in respect to our Faith, with which Bread and Wine communicating, we do not receive them as simple Bread and simple Wine, but, lifting up our Minds on high, take them as the Body and Blood of Fesus Christ, which they represent. As to the other two Places of this Sacred Author, where he fays Christ gave himself to us that we might fee, touch and handle him, nay, strike our Teeth into his Flesh, and where he gives us an Account of what he thought of the Sacramental Bread and Wine, whether he believ'd them true or not, we have already fufficiently shewn from other Words of that Author, and 'tis not to be imagin'd fo Grave and Pious a Writer would contradict himself. We nevertheless will inform our Adverfaries how these Words they quote against us are to be understood. We say then, properly speaking, neither the Body nor Blood of Christ are to be seen, felt nor touch'd in the Sacrament; 'tis only the Bread and Wine that are to undergo that Trial of our Senses. St. Chryfostom, Hom. 60. & in the same Homily, says, Christ has made us one

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Body with himfelf, and that not only thro' Faith but in Reality. The fame he fays also to the People of Antioch, We are not only thro' Faith and Charity, but even in Reality and Truth made and mixt with the Body of Christ; yet, notwithstanding all this Union, none can say we are transubstantiated into Christ's Body. So likewise say we; Notwithflanding all the Sacramental Union that is between the Bread and Wine, and the Body and Blood of Christ, neither the Bread is transubstantiated into Christ's Body, nor the Wine into his Blood. The same St. Chrysostom says, Do not think you take the Body of Christ from the Hands of Man, but from a Seraphim, &c. If we will needs understand this literally the Priest will be no Man, but transform'd into a Seraphim. Also he says, We must not think the Hand of the Priest gives us the Sacrament, but must believe the extensive Hand of Christ does it. By all these different Kinds of speaking, what can we think St. Chrysoftom meant, but to free Communicants from the Confideration of outward Signs and Tokens, visible and perishing, and to make them confider the Celeftial and Divine that are represented by them? This most glorious Father by these means desir'd, that whilst we communicated we should celebrate the Memory of the Death and Passion of Christ after such manner, as if that very Instant, whilit we were Communicating, he were really Crucifying on the Cross for our Transgressions. Would to God all Christians would thus Communicate, and then they might expect greater Benefit from it than perhaps many have. The Faithful, believing the Evangelical Doctrine, and celebrating the Holy Supper fincerely, find themselves, as it were, present at the Condemnation and Death of Christ, and this is but what we are commanded to Commemorate. St. Paul tells the Galatians, That Jesus Christ had Gal. 3. 1. been evidently condemn'd and crucify'd among them. Cc3

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As to what our Antagonists object against us from St. Auftin, viz. That Chrift brought his Body with his Hands, we do not deny it; for what Difficulty or Inconvenience was there for Fesus Christ to bring his Body with his Hands, if by the Word Body we understand the Sacrament of his Body? And that this was St. Austin's meaning he immediately after gives us to understand himself by these Words, Quadam Modo, After a certain manver, not simply. As for the Quotation they have from St. Austin, viz. That the Flesh of Christ is to be ador'd in the Sacrament, we answer, We do not deny but that the Flesh of Christ, as far as it joins with the Divinity, which it can never part from, ought to be worship'd and ador'd, for otherwise whoever should adore the Flesh of Christ simply, without any regard to the Hypoftatick Union there is between his Flesh and his Divinity, would make

Deut. 6. 13. certainly commit a grievous Idolatry. Thou Shalt wor hip the Lord thy God, and him only shalt thou ferve, fays God to the Israelites, by the Mouth of his Servant Moses. He that has a Mind to know how much more St. Austin is on our side, and how much he is expresly against Transubstantiation, and that not only in one place but many, must read more of that learned Father's Works, St. Hilary, in the Chapter quoted against us by our Adversaries, founds his Argument on the Truth of the Sacraments, which he fays really and truly feal, give and present what they represent to us. We receive then in the Sacrament the Body and Blood of Christ, the true Body and Blood of Christ, and thereby make our felves one thing with him, yet that spiritually thro' Faith, as we have so often Now this Union of ours with Christ is not only effected in the Eucharift, but even in Baptism, and so the same St. Hilary, a little before he spoke these Words concerning the Eucharist, Taid the same of Baptism. By Baptism, says he, we

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are join'd with Christ, and that not only by an Union of Consent and Will, but even by Nature. As to what the Papilts quote from Leo I. we confess what he faid was true, viz. That Jesus Christ made himself our Flesh, and that we pass into his. As for Damascenus, no Body can doubt but he would be for our Advertaries, as appears from the Passages they have alledg'd against us out of him. This Damascenus was a Jew both by Nation and Profestion before he came to Constantinople, where he was converted and turn'd Monk. He liv'd in the Time of the Emperor Leo Isaurus, about the Year 720. when the Moors, having some time before pass'd over into Spain, made themselves absolute Masters of almost all that Kingdom. This Person wrote many things which abounded with Trifles, Superstitions and Errors. I will here insert some of them, to the end the Character of the Author being known, we may know likewife what Credit is due to him. He was a great Defender of Images, and fays, they ought not only to be made, but even to be worship'd and ador'd; which nevertheless is directly contrary to the Second Commandment. He also had a great Veneration for the Reliques of Saints, and did not scruple to term them, The Fountains of God's Gifts. He presum'd to fay, we ought with Faith to honour the Saints deceas'd, which nevertheless is Blasphemy, inafmuch as we are to believe in only one God, as we confess at the beginning of the Nicene Creed. Speaking of Purgatory he tells, for Confirmation of it, divers odd Stories. He fays the Soul of the Emperor Trajan, who had been a Pagan, Idolater, and a great Persecutor of the Christians, got free from the Pains of Hell thro' the Prayers of St. Gregory. Also that the Soul of a certain Pagan Woman, nam'd Falconilla, got rid of her Punishment in Hell, to which she had been condemn'd on atcount of her Idolatry, by the fole Prayers of a cers Cc4

good Resign.

certain She-Saint, whom he calls the first Martyr.

Pineda, Lib. Father John de Pineda tells another Story some18. cap. 24 what like this. He says Zonaras, whom he stiles
Sect. 1.

a Noble Historian, relates that the Empress befought the Patriarch, Bishops and Religious Men
to pray for the Soul of the deceas'd Emperor Theophilus, her Husband, which they doing he obtain'd
Pardon of all his Sins. Now, for my part, says Pineda, I should have been a little more scrupulous
in this matter than the Bishops, &c. were, since
this Emperor dy'd an obstinate Heretick. Shall I
forsake my Opinion, says he a little afterwards,
founded on the Rock of Faith? As the Tree falls
so it lyes. In Hell there is no Redemption, and
Grace is divided between the Heirs of the Kingdom of Heaven. By these Reasons we may suppose the Stories Damascenus tells us of the Souls

Pero Mex. of Trajan and Falconilla were Lies. Pero Mexia, in Vita Tra-in the Life of that Emperor, fays positively, there was no such thing as this Author relates of him.

Illescas in Doctor Illescas nevertheless, in the Life of Gregovita Greg. I. ry I. affirms it to be true, and condemns Pero

Mexia for his Unfaithfulness. Likewise this Fable-Monger Damascenus relates, that one Macarius, being accustom'd to pray for the Dead, he one Day enquir'd of a learned Skull the Condition of departed Souls, (if this be not to be a Necromancer I would fain know what is) and being desirous to know if his Prayers did them any good, God, says Damascenus, as a Lover of Souls, inspir'd the dry'd Skull with these Words, When thou pray'st we feel some small Effects of Consolation. This Author tells us also, that a certain Priest seeing his Nephew, who had liv'd but an ill Life, fall into the Fire, instead of running to help him he fell on his Knees, and pray'd God to deliver him, which Damascenus says was immediately done without any

Bumase. Human Assistance. These Four Fables of Damase sermed De-

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You see here the Texts of Scripture, by which Purgatory our Adverfaries confirm and defend their beloved how de-Doctrine of Purgatory. This Damascenus, to prove fended. the Refurrection, quotes that Place in Genesis, where Gen. 9. 4 God commanded Noah that he should not eat Flesh with the Life thereof and the Blood thereof. Another of his odd Fancies is in his Chapter of Virginity, where he fays, If Adam had not finn'd Ortho. Fideil Men would never have had any Carnal Knowledge lib.4-cap.25. of Women to propagate the World by, and, perceiving the Scripture was against him, he faid, God if he pleas d could have continu'd Mankind by other means than the Conjunction of Man and Woman. Also this Author, observing St. Basil call'd Bread and Wine Copies of the Body and Blood of Christ, which was contrary to his Opinion, he faid, This Saying of St. Basil ought to be understood of Bread and Wine before Confectation; which nevertheless cannot be so, since we have sufficiently prov'd from the Fathers, that before Confecration, they are only common Bread and common Wine, and not the Symbols or Figures of the Body and Blood of Chrift 'till the Sacred Words are pronounc'd. Now fince Damascenus is such as we have shown, let us leave him and follow what the Holy Scripture directs, the Fathers that have written against Transubstantiation teach, and even what our own Senses tell us we see, we touch, we talte, and the like. The same Answer we may give to Theophilus, Anselm, Hugh, Richard, &c. and to all others our Adversaries bring against us. But these Men did not live 'till the time the Popes had destroy'd the Purity of the Holy Supper, and created a new one out of their Mass, which nevertheless abounds with Superstition and Idolatry. Of modern Au- Transubthors he that err'd least concerning Transubstantia-stantiation tion was Scotus, who, as we have already faid, con-neither to fess'd that Doctrine was neither to be prov'd out be prov'd of the Holy Scripture now by Basical Doctrine of the Holy Scripture nor by Reason, yet, as a ture nor good Resson.,

good Catholick, he would notwithstanding persist in believing it, since, as he says, the Church had commanded it. But the Question is, whether his Church, which was compos'd of the Pope and his Cardinals, ought to make new Articles of Faith, other than those our King, Priest and Prophet, For Christ ordain'd and taught, which are contain'd

in the Apostles Creed,

Now let us answer the Councils our Adversaries have brought against us. First, As to what they object from the Council of Ephefus, in which St. Cyril presided and Theodoret assisted, the latter of whom is so plainly against Transubstantiation, I fay, they do us great wrong, inafmuch as we profess nothing but what that Council profes'd. We fay, that receiving this Sacrament we do not receive common Flesh, but such as is sanctifying, which is join'd by an inseparable Union to the Divine Word. But how do we receive it? why, spiritually by Faith, and not carnally, as our Adversaries will have it receiv'd, eaten and digested, for till it be digested, they say, it remains Christ's Flesh. Next they object against us the Council of Vercelli, during the Pontificat of Leo IX. wherein Berengarius was condemn'd, Then comes the Council of Lateran in the Time of Nicholas II. which made Berengarius recant. Also another Council of Lateran, during the Popedom of Innocent III. Likewise the Council of Constance in the Year 1516. and that of Trent in our Days, wherein so many Popes liv'd. But let us examine into the Recantation which Pope Nicholas II, who exercis'd the Papal Authority about the Year 1060. commanded Berengarius to make in the Council of Lateran, as it remains recorded in the Decretals of Consecration, Dift. 2. chap. Ego Berengarius, &c. In this Recantation he was forc'd to own, that the Body of Christ was sensibly handled and felt by the Priest, that it was broke, mash'd by the Teeth, and

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and the like. But I would fain ask our Adversaries how Christ can be faid to suffer once more, as he must needs have done by such Usage, since he is glorify'd, and confequently not subject to those human Miseries the Pope and his Councils would fain inflict on him? The Commentator on the Decretals, notwithstanding the usual Blindness and Obstinacy of the Papists, could not forbear obferving fo great an Absurdity as this, and therefore faid it ought to be constru'd advisedly and warily. for otherwife one might fall into a greater Error than that of Berengarius. The Commentator understood, much better than Pope Nicholas or his Council, that the Body of Christ could not be in the Sacrament either touch'd, broken or mash'd with the Teeth. For this Reason the Author of the Four Sentences, being defirous to amend or conceal this remarkable Error, faid, what had been commanded Berengarius must not be understood of the real Body of Christ but of the Signs and Tokens, which our Antagonists term Accidents of that Body. Thus ye fee what Account is to be made either of that Council or of the others that follow'd. wherein the Pope or his Legats prefided, and where nothing was to be determin'd but what his Holiness should approve; so that the Pope alone is he that makes or unmakes Decrees and Articles of Faith, and not the Council. When any Council is held, which is not done in many Years, as if there were no Vice in the Roman Clergy, or A. buses, Superstitions, Heresies or Idolatries in the Church, the Pope's Legats, which are most commonly Three, for fuch is his Business it cannot be dispatch'd by One, take great care to write every Hour to acquaint his Holiness what passes in the Council, to know his Pleasure therein. Then does the Pope approve or disapprove, as he thinks fit. If he disapproves the Debate breaks off, and there's no more to be done in the matter, tho' it be like

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to prove never fo great Benefit to the Church; what he approves he fends to his Legats feal'd up in a Box, and which is indeed the Holy Ghost that directs all these Councils. Thus the Council is fo far from being free that it is a Slave, and to whom I pray? To whom but the Pope, whom nevertheless by many sufficient Arguments we have prov'd to be Antichrift. As for Transubstantiation, that Doctrine is believ'd fo necessary to Salvation among our Adversaries, that he is not allow'd to be a Christian, but anathematiz'd, excommunicated and persecuted as an Heretick, that disputes it; wherein nevertheless great Injury is done to the Council of Florence, held in the Time of Engenius IV. in the Year 1439. In this Council were present the Greek Emperor, the Patriarch of Constantinople, and many Oriental Bishops. In this Council the Greeks agreed with the Latins, as to the Difference between them about the Holy Ghost, and divers other Matters, but as to the Doctrine of Transubstantiation, whatever the Pope could do to make them swallow it, they persisted to protest against it, nay took such care in drawing up the Instrument of the Union, that there should not be one Word mention'd of it, all which was done as the Greeks pleas'd, as appears by Pope Eugenius's Bull, which begins Exultent Cali & latetur Terra. In this Bull he bids all the Christian World to re-. joice, in that the Greek and Latin Churches had once more come to a right Understanding. Now if Transubstantiation be an Article of Faith without which there can be no Salvation, then did the Church of Rome do ill in admitting the Greeks for their Brethren without approving it. Hence what our Adversaries say concerning the mutual Confent of the Church, as to the Article of Transubstantiation, appears to be false, in that the Greek nor Oriental Churches never did believe it, nor was it believ'd even by the Latin Church during

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the space of a Thousand Years after our Saviour's Death. Let us conclude then, from what has been faid of Transubstantiation, that it is true what we have formerly advanc'd, viz. that as he that hears the Mass is a great Idolater, he that celebrates it is a much greater.

The Fifth Damage the Mass does is, that over Fifth Daand above the before-mention'd Damages, it main-mage of the tains many Abuses, among which one is Purgatory. Mass. As to Purgatory, we fay there is no other than the Blood of Christ which purges away our Sins, and by which Purgation we are reconcil'd to the Eternal Father. We fay, the other Purgatory our Adversaries have invented without any Authority from God, and that it is, as Doctor Constantine said, An Invention to maintain idle Bellies. The Popish Purgatory is a publick Cut-purfe, which without any Shame or Punishment scrapes together all it can get, to stuff up the Paunches of idle Priests and Friars. For how came the Secular Clergy to enrich themselves so much? How came the Regular to build fuch fumptuous Monasteries, which rather feem the splendid Palaces of great Princes than the Habitations of poor Mendicants, who nevertheless in former times got their Bread by the Sweat of their Brows? How, but by the infatuating Persuasion of Purgatory. As the Mass maintains and supports Purgatory, so does Purgatory the Mass. Mass and Purgatory are like two Mules, that give each other Pleasure by rubbing. The false Priests make poor ignorant Creatures, nay oftentimes the rich and knowing too, believe, the Souls of fuch and fuch their Relations or Friends undergo intolerable Pains and Torments in Purgatory, and that they require some Masses to be faid for their Consolation and Ease. Hereupon the good old Woman, or the like, dives into her Pocket, and having drawn thence all was there gives it to the Priest with great Devotion, to say a Mass

for the Soul of her deceas'd Relation or Friends But if this good old Woman happens to be more fuperstitious than ordinary, then she goes to some Monastery, as looking upon the Regular Clergy to have more Merit than the Secular, and there having address'd her felf either to the Clerk or Porter. and given him her Pence, (for the Monks will take none themselves) humbly intreats him he would procure some Father to say a Mass for her, which he promises to do, and that forthwith. But the Test is, there had been so many Promises made before that there was no room for performing this made to the old Woman; for it oftentimes happens they receive Mony for more Masses in a Day, than all the Monks in the Monastery can say in a Month; therefore in the mean while those poor Souls that chance to be last must endure their Torments with Patience, 'till fuch time as they can be reliev'd. But you will ask, perhaps, why these Friars take Mony for more Masses than they can dispatch? To which I answer, That does not at all difturb their Consciences, they pretending they must do so to keep the Peoples Devotion up. The Pope likewife approves this pious Proceeding of theirs, and withal commands them to fay every Month a Volunteer Mass both for the Living and Dead. Now if the Civil or Sacred Magistracy did but their Duty, they would root out all these Licences to cheat, and fet Religion in a furer Road to Salvation. Our Adversaries have of Purgatory made a new Article of Faith, infomuch that whoever cannot believe it must be counted an Heretick. If it be Herefie not to believe what is neither confirm'd by the Old nor New Testament, or contain'd in any of the Three Creeds, which comprehend a Summary of the Christian Faith, then must I confess this to be such; but if I have prov'd the contrary, I hope the World will encline to my fide.

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The Sixth Damage is, that supposing the Sacri-Sixth Dai fice of the Mass, or Sacrament of the Altar, as mage of the our Antagonists term it, should be what they represent it, yet cannot it be rightly administer'd, fince they deprive the People of one half of the Sacrament, that is, of the Wine, which represents Christ's Blood, which he shed for us on the Nay, the other Part they afford but once a Year, and even then accompany'd with all the Superstitions and Idolatries we have mention'd and prov'd. Our Saviour Jesus Christ instituted this Sacrament by Bread and Wine, to fignifie the great Allusion and Analogy there was betwixt his Body and Blood and Bread and Wine. He moreover commanded his Apostles they should celebrate it after the same manner they had seen him do. When he gave them the Bread he faid, Take, eat, this is Matt. 16.26, my Body; and when he gave them the Wine he faid, Drink ye all of it, This is my Blood, &c. He 27,28 added the Word all, not without a great Mystery, thereby fortifying us against those Hereticks who should forbid any but the Priests to drink of the Wine. Our Adversaries cannot deny but our Saviour bad his Apostles drink all of it, and that they that receiv'd the Bread drank also of the Wine; which made St. Mark likewife fay They drank all Mark 14.23 Much less can they deny that, contrary to the Word of God, they command that none drink of the Wine but the Priest. What must we conclude from hence? What but that they are Hereticks, let them deny it as they please, fince they falfify and curtail the most Holy Sacrament which Jesus Christ instituted. If one that clips or diminishes the current Coin of a Kingdom, that bears the Image of his Soveraign, be put to Death by the Laws, what does he deserve that falsifies and diminishes the Figure of his Saviour in the Sacrament. As Jesus Christ celebrated his Holy Supper by Bread and Wine, so in the same manner did his

Apostles celebrate it after him, as you may find in Corchire the first Epistle to the Corinthians, where St. Paul treats particularly on that Subject. The fame Or. der, as to the Substance of the Lord's Supper, was observ'd for the Space of One Thousand Years afterwards, 'till fuch time as there arose false Prophets. who broke that good Order, and introduc'd an Invention of their own. These Men had a mind to feem more wife than our Saviour, therefore commanded that no Christian, except he were a Priest, should presume to taste of the consecrated Wine; for which they give these ridiculous and First, they say, There is a Reasons for frivolous Reasons.

Wine in the great Difference between the Priest and the People, Sacrament therefore they are not to be admitted to an equal to the Lairy. Honour and Advantage with him. This however is great Pride and Arrogance in the Popi fb Clergy. They have always pretended to keep under Foot their Christian Lay-Brethren, therefore call'd them-

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\*Kaness felves \* Clergy, from being the Lord's Portion; as Sors, Por- if the People, for whom our Saviour dy'd, were of the Portion of the Devil. The Second Reason is. For fear the confecrated Wine should be spilt on the Peoples Beards, in case they drank it. If so, why do they not give it to Women who have no Beards? Why do they not give it to many who by Nature or Art have feldom or never any Beards? Why do they not command all Christians to be continually shav'd? Why do they permit the Pope, with divers Cardinals, Bishops, &c. Beards? But these are only Pretences, and they have some other secret Reasons which they care not to discover. Their third and last Reason is, That the Laity receiving the kind of Bread they receive Christ's Body, and by Concomitancy (which is the Word they use) they receive likewise his Blood; fo that after this manner, they fay, the People receive both Kinds of the Sacrament under one. What wise Disputants are these! Our

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Saviour commanded all should drink, they annul his Command, and order only one Kind to be made use of by the Laity, yet affirm by receiving that one only they receive both. What Contradiction is this? They condemn us as Hereticks for receiving the Bleffed Sacrament in both Kinds, according to the Institution of Christ, and Practice of his Apostles and the Church for a Thousand Years, yet do not consider they with the same Breath not only condemn us but even the Holy Institutor of the Sacrament, together with his Apostles and the Church, who during all the before-mention'd time celebrated the Holy Supper no otherwise than we do. Let them but tell me one Church that communicated only in one Kind, during a Thousand Years after the Death of Christ. I know they can produce none, therefore they are convicted from their own Mouths. All these pretended Reasons, or whatever others they can bring or forge in their Fancies, will not be fufficient to lessen or destroy that Sacred Order our Saviour instituted, and the Apostles and Primitive Church practis'd. Christinstituted this Sacrament by the Bread and Wine, commanding his Apostles they should do the like. St. Paul, as a good Disciple, obey'd his Master, and fo distributed the Bread, which is the Sacrament of his Body, and the Wine, which is the Sacrament of his Blood. You cannot, fays he, drinks cor. 10.21, of the Cup of the Lord and the Cup of Devils. And a little before he had made mention of the Communion of Christ's Blood by the Cup, and of the Participation of his Body by the Bread. Alfo, So often as ye shall eat this Bread and drink this Cup, &c. Also, In a manner that whoever shall eat this Bread and drink this Cup of the Lord unworthily, Alfo, For this reason let every one examine bimself, and so let him eat of that Bread and drink of that Cup. Also, For he that eats or drinks unworthily, &c. Here you see St. Paul speaks of all

that communicated, and not of the Priests alone. That this manner of Communicating in both Kinds continu'd many Years in the Church may appear from the Ecclefiastical Histories, and the Writings of the Fathers, of whom we will here quote fome.

de Refur. Carnis.

Terrul. Trad Our Flefb, fays Terrullian, is nourifo'd by the Flefb and Blood of Jesus Christ, that our Souls may be acceptable to God. St. Cyprian makes frequent mention of this Communion in both Kinds, viz. in the Bread and in the Wine. Read his Sermon which s.cypr.Serm he entitles de Lapsis, where you'll find he not only

once but fix or feven times speaks concerning it. He favs, they that Communicated receiv'd the Sacrament with their Hands; the Reason he gives for which was, that we ought to Communicate in both Kinds. How, fays St. Cyprian, can we exhort the People to shed their Blood for the Confession of Christ, if we deny them Christ's Blood when they are to fight? O how can we think them capable of drinking the Cup of Martyrdom, if we do not first admit

Chrysoftin 2 them to drink of the Cup of the Lord? St. Chrysoad Cor.cap.8. stom fays, We are not now as we were under the Old Law, where the Priest took his Portion, and the People had the rest, but now the same Body and the same Cup are given to all; for whatever is in the Eucharift, is in common both to the Priest and the People. St. Chryfostom does not make that Difference in the Sacrament between the Priest and the People as our Adversaries do, viz. that the Priest shall communicate in both Kinds and the People only in one. Now, for our Antagonists greater Confusion, we will prove that all their Four Favourite Fathers of

the Church are on our fide. These Four the Papists give no less Credit to than even to the Gospel St. Ambrose, as Theodoret relates, expostucap. 17.

lating with Theodosius I. a Native of Spain, ask'd him, How he could presume to receive the Holy Body of the Lord with Hands that had been so much defild with Blood? or how he could dare to apply the

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venerable Blood to his Mouth, since he had wickedly been the Death of so many poor People? Sozomenus Sozom.lib.7. also makes mention of this. The same St. Ambrose, cap. 24. in his Funeral Oration on the Death of Theodofius, Orat. Funebr. makes mention of that Emperor's Repentance. then there were many St. Ambrose's there would The Reason of likewise be 'many Theodosius's. St. Ambrose's interdicting the Emperor Theodofius the Holy Supper was, because when the People of Thessalonica had kill'd a certain Tribune in a Tumult, the Emperor upon hearing of it was fo enrag'd that he caus'd Seven Thousand of them to be cut to pieces. Pero Mexia, writing the Life of this Theodosius, applies this, which is so much against their Mass, to the Mass. He says, Theodosus, a Day or two after, had a mind to go to Church to fay his Prayers and hear Mass, as it was his Custom to do, &c. Here observe the affected Malice of this Writer, who quoted no Authority for what he affirm'd, that Theodofius went to hear Mass, which nevertheless he would have done if there had been any faid. He maliciously conceals the Name of Theodoret, because he wrote against the Mass, which he so much ador'd. Two things we may observe in the foregoing Words of St. Ambrose: First, That the Communicant took the Sacrament in his Hands, and had it not put down his Throat as a Child has when it eats Pap. This Sacrament is not for Children who cannot eat folid Flesh, but for those that are grown up, who can both eat Bread and drink Wine. So Christ faid to his Apostles, Take, eat, &c. Take, drink, &c. He did not fay, Open thy Mouth and I'll put the Bread or Wine down thy Throat. The Second Thing to be observ'd in what St. Ambrose faid to Theodosius is, That the Sacrament was then given to the Faithful in both Kinds, viz. in Bread and in Wine. Moreover in his Book of s.Amb. Lib. Sacraments the same St. Ambrose has these Words, 4-de Sacramo Dd 2

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he eIn the Distribution of the Body and Blood of Christ the Priest was wont to say Take this Body of our Lord, Take this Blood of our Lord; To which the Communicants us d to answer, Amen. The second Father the Papists think so much their Friend is St. Jerom, who Preaching on the second Chapter of Malachi said, The Priests that consecrate the Bread of the Blessed Supper, and distribute the Blood of the Lord to the People, &c. St. Austin also is full of remarkable Sayings that consirm our Doctrine of Communicating in both Kinds, whereof I shall

S. August. only mention one or two to avoid Prolixity. How, Lib. 5. Hy-fays he, can ye promise the Kingdom of Heaven to Tom. 7. Children not regenerated by Water and the Holy

Ghost, nor nourish'd by the Flesh, or sanctify'd by Epist. 1. ad the Blood of Christ? Likewise in his first Epistle to Januar. Januarius he says, Some communicate every Day in

the Body and Blood of Jesus Christ, others, &c. This is most certain, that in the Times of St. Cyprian and St. Austin, nay even long after, the Eucharist was administer'd in both Kinds, and sometimes to Children, as Erasmus remarks. The fourth Favourite Father is St. Gregory, whom with Justice we may term the last Bishop of Rome, and his Succeffor Boniface III. the first Pope. St. Gregory then fays, Te have learnt what the Blood of the Lamb is, and that not only by hearing but drinking; which is, as we have so often said, the Sacrament of Christ's Blood. Thus ye fee we have all the Four Favourite Fathers on our fide, but why do I name Four only? Read but the ancient Greek as well as Latin Fathers, and you'll find them all expresly for us. Nay many Years after St. Gregory, when all was in a declining Condition, this Custom was kept up; but why do I call it a Custom, it was observ'd as an Inviolable Law, for even then a Reverence for our Saviour's Divine Institution remain'd, and Men did not scruple to term that Sacrilege which divided what the Lord had join'd, as Gelasius, Bishop f

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shop of Rome, confess'd. We have understood, said De Confecte this Bishop, that some receiving only the Body of the comperimes Lord have absented themselves from the Cup, who &c. inasmuch as they sin superstitionsly ought to be oblig'd to receive the whole Sacrament entire, or to abstain entirely from it, since the dividing this Mystery cannot be without a great Sacrilege. Our Adversaries The Papiffs then, by the Judgment of Gelasius, are both Su-both Superperstitious and Sacrilegious, fince they divide the stitious and Mystery of the Holy Supper. In the Third Coun-ous. cil of Toledo, Canon 2. as also in the Conclusion of the faid Council, our Articles of Belief are to be faid, conformable to the Custom of the East, immediately before the Communion of the Body and Blood of Christ. The Reason the Council gave for this Injunction was, that the People might confess what they believ'd, and so being justify'd by Faith might be in a better Condition to receive the Bleffed Sacrament. In this Council the Catholick King Recaredus was present, as appears by those Prayers he made there.

The Seventh Damage the Mass does is, in that Seventh tho' it be celebrated never so piously and devoutly Damage of yet is it faid in an unknown Tongue, which often-the Mass. times the Priest himself does not understand, and much less the People. This is directly contrary to the Words of St. Paul, who commanded that all bould be done with Decency and in Order; but there can be neither one nor the other where the People hear a Language they do not understand, and know not whether the Priest blesses or curses. The fame Apostle, in his First Epistle to the Corinthi- 1 Cor. 14.per ans, fays, That the Use of Unknown Tongues, tot. Cap. tho' even to the Praise of God, is unprofitable in the Church, and therefore ought not to be us'd unless an Interpretation go along with it. In the Eighth Verse he says, For if the Trumpet give an uncertain Sound who shall prepare himself for the Battel. So you Papists, if you will not speak in-

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telligibly who can apprehend what ye fay? Wherefore the same Apostle in the Nineteenth Verse of this Chapter fays, In the Church I had rather freak Five Words with my Understanding, (that is, that they may be understood) that by my Voice I may teach others, than Ten Thousand in an Unknown Tongue. In the Twenty Seventh Verse the Apostle commands if any speak in an unknown 28,

Tongue that he should have an Interpreter, and if there be no Interpreter that he should keep Silence in the Church; or, if he must needs speak, let it be to himself and to God, for as for the People

they can have no Advantage from a Language they do not understand. For this Reason it is that in the Twenty fixth Verse he says, Let all things be done to Edifying. On this account, whenever God fpoke with the Patriarchs, the Prophets, or his People Israel, or they with him, he always deliver'd himself in their own Tongue that they might understand him. The same did Fesus Christ when he convers'd with the Scribes and Pharisees; he spoke to them in that Language which was then vulgarly us'd in Judea. The Apostles, when the Lord fent them out to preach, had already receiv'd the Gift of Tongues, that they might be able to preach the Gospel and celebrate the Sacraments in the Language of the Country where-ever they came. Why then do not our Adversaries imitate them? Why do they not preach and celebrate the Sacraments in the Vulgar Tongue, that all may understand them, whereby the People may be edify'd and God glorify'd? The Mysteries of the Christian Religion are not like those of the Gentiles, (which were the Eleusinian and those of the Goddess Bona) who were severely forbid to reveal them. Hence I suppose it is that the Priest propounces the Words of Confecration not only in an unknown Tongue, but even fo low that no body can understand them, tho' he were skill'd in the

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Language, and heard the Sound of them. the Papists say was invented by Pope Vigilius, as Doctor Illescas relates in the Life of that Pope. D. Illescas in But our Lord and Saviour Christ will have it, vita Vigilij. that his Christian People understand his Mysteries, and understanding meditate upon them. As God Levit. 11. 3. anciently did not love that Animal which did not Deut, 14.4. chew the Cud, and confequently forbad his People to eat or fo much as talte of it, so now he does not esteem that Christian who does not chew the Cud, if I may fo speak, or meditate on his Law, Mysteries and Sacraments. Holy David, Psalm 1.2. fpeaking of the Exercise of a good Man, says, he employs himself both Day and Night in meditating on the Law of the Lord. God speaking to Tosbua, who was no Priest but a most warlike Captain, fays, This Book of the Law shall not de-Joshua 1.8. part out of thy Mouth, but thou shalt meditate therein Day and Night, that thou may'st observe, &c. Let our Adversaries then say their Masses to every Nation in its vulgar Tongue, that the People may understand if it be good or bad what they say, and let them not perfift to fay them in Latin, whence no Benefit can come to the Hearers but rather Destruction and Perdition, they learning from thence both dumb Superstition and Idolatry, as we have already prov'd.

Having thus shewn divers remarkable Damages Absurdities the Mass does, we will next proceed to show se-of the Mass veral Absurdities and great Inconsistencies that ensure fue from that false Sacrifice. Some of these are expressly contrary to the Word of God, and the Doctrine of the Fathers, and others are against even Experience it self, natural Reason and common Sense. Now to avoid Prolixity I will only mention Three or Four of them. Being so taught First A by the Word of God, we say the Faithful alone surdity. receive spiritually and thro' Faith in the Sacrament, the true Body and Blood of Fesus Christ; where-

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as our Adversaries, not contented with this, affirm likewife, that not only pious and faithful Believers, but even the wicked, impious and unbelieving, fuch as Turks, Jows, and even Pagans receive the true Body and Blood of Christ. Nay they go farther and fay, that even Beafts, Vermine and all forts of Infects may eat these precious Pledges; nay that they are subject to Corruption, Mouldiness, &c. great Absurdities and Errors has their black Doctrine of Transubstantiation brought them into, and yet notwithstanding they verily believe neither Bread nor Wine are in the Bleffed Sacrament, but the Body and Blood of Christ only. They believe not only the Faithful, but Infidels, Turks, Fews, or Pagans, &c. by eating what is the Sacrament confequently eat the true Body and Blood of Fesus Christ, yet they that deny them Transubstantiation will likewise deny them this Conclusion, But fetting afide this, we will shew from the very Words of Christ himself that the Impious, &c. do not eat nor drink the Body and Blood of Christ,

John 6.53. St. John relates Christ said, Except ye eat the Flesh of the Son of Man and drink his Blood ye have no Life in ye; whence we must conclude, we cannot be sav'd unless we eat our Saviour's Flesh and drink his Blood. We eat and drink his Flesh and Blood, not only as often as we receive this Sacrament, but even whensoever we believe in him. Believe, says St. Austin, and thou hast eaten. Immediately asterwards our Lord reckons up the Benefits the eating of his Body and drinking his Blood necessarily

produces. Whosoever, says he, eateth my Flesh and drinketh my Blood hath eternal Life, and I will raise

56, him up at the last Day. Also, He that eateth my Flesh and drinketh my Blood dwelleth in me and I

by me. Now confidering the Impious, Wicked and Unbelieving, &c. have not eternal Life, nor shall rife again in Company of the Bless'd; considering

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dering they neither dwell in Christ nor Christ in them, nor live by him, we may conclude they never did eat his Flesh nor drink his Blood; for, in case they had eaten or drank it, (since our Saviour fays the Heavens shall sooner pass away than his Word) the Wicked, Impious, Fews, Turks, &c. would have eternal Life, and have dwelt in Christ and Christ in them. This made St. Austin say, The o- s. August. ther Disciples eat Panem Dominum (the Lord Bread) Tract. 55, in whereas Judas eat only Panem Domini (the Bread of the Lord;) which is as much as if he had faid, Judas not having Faith, nor receiving the Sacrament worthily, did not eat the Body nor drink the Blood of Christ, as the other Apostles did who had Faith, but he only eat and drank the Sacrament of the Body and Blood of Christ. Also in his Treatise de Civi-de Civit. Dei tate Dei the same Saint says, It is not to be thought Lib.21.c.25. he can eat the Body of Christ who is not in the Body of Christ, in whom Christ is not, nor he in Christ. Also Origen upon these Words of our Saviour, Not Origen Super that which goeth into the Mouth defileth the Man, &c. plainly shows the Wicked do not eat the Body of Christ, for which he gives this Reason, Because the Body of Christ is vivifying, and he that eats it remains in Christ and he in him. St. Fe- S. Hieron. in rom upon the Sixty Sixth Chapter of Isaiah fays, 66 cap. Ifai. Being neither Holy in Body nor Soul they do not eat the Flesh of Christ nor drink his Blood. Many other Places are in the Writings of the Fathers which undeniably prove our Doctrine, viz. That the Wicked, &c. do not eat nor drink the Body or Blood of Christ. But let what I have faid as to this Matter suffice.

The Second Absurdity is, that this spiritual Ban-Second Abquet or Sacrament being general and common to surdity. all, one alone monopolizes it to himself, giving only part of it to the rest. But who taught him to do thus? Not Christ, nor his Apostles, nor the Primitive Church. Anciently all that allisted at

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ed in both Kinds, and whoever refus'd to do so was forbid to come to the Sacrament. This our Geor. Cassa. Adversaries cannot deny, and George Cassander proves it in the Preface to his Book intitled Ordo Romanus de Officio Missa, alledging for his Autho-

X. Canon rity the Tenth Canon of the Apostles, by which it apost, is expresly enjoin d, That whoever shall be present at the Sacred Solemnities of the Church, and not continue there 'till the Ceremonies be over, nor receive the Blessed Sacrament, shall be excommunicated. He

Concil.Anti-quotes also for this purpose the Council of Anti-och, cap. 2. och, where it was ordain'd, That all that should

enter the Temple of God, and not receive the Holy Communion, should be forthwith cast out of the Canon Calix-Church. He likewise alledges the Canon of Calix-

ti aut Anaeletus, or as others fay of Anaeletus, which commands That as soon as ever the Consecration is ended

J. Cochleus all should Communicate. Moreover he quotes John de Sacrif. Cochleus, in his Book intitled de Sacrificio Missa,

contra Musculum. Anciently, fays Cochleus, as well the Priests as Laicks and all that were present at the Sacrifice of the Mass, upon the Conclusion of the Offering Communicated jointly with the Priest. Likewife that Canon which our Adversaries use in their Mass thows this plainly, where it mentions the People standing about, Offering and Communicating; whence some Expositors of this Canon say it ought not to be made use of, but where the People Communicate. How many Councils and Fathers might be brought to confirm what Cassander fays, but these being sufficient, and his Allegations fo manifest, we will look after no further Proofs. The Greeks even to this day preserve this ancient Custom. Among them there is no private Mass. On Sundays only and Festivals the Lord's Supper is celebrated by them, and the People Communicate in both Kinds. Our Adversaries may see by this what they have got by forfaking the ancient com-

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mendable Custom, fince all that hear Mass with- The Papiles out Communicating have thereby incurr'd Excom- Excommumunication even by their own Canons. Now a nicated by days the Communion is not celebrated by our Ad-Canons. verfaries but once a Year, and then with apparent Idolatry. Every Day in the Year 'tis true Mass is faid, and that in every Corner of the Church, but the Communion is no oftner administer'd than I have aver'd, unless any one defire it upon some extraordinary Account, as Sickness or the like, many times there is no Body prefent at these everyday Masses but the Acolyte, (the Boy that serves at Mass,) who answers Et cum Spiritu tuo, And with thy Spirit, when the Priest has said to him, Dominus Vobiscum, The Lord be with ye. But what has this Private Mass to do with the Holy Supper of the Lord, which is a Publick Banquet prepar'd for the whole Church? Read the Tenth Chapter 1 Cor. 10.11, and Eleventh Verse of the First Epistle to the Corinthians, which we have already quoted on this Occasion. What Mischief then do those do who convert the Mass into the Supper of the Lord, which was never wont to be celebrated but by the whole Church, or the major Part thereof, purfuant to the Institution of Christ, and the Practice of his Apostles and the Primitive Church.

The Third Absurdity is what we have formerly Third Abmention'd, viz. That if there were any such thing surdity. as Transubstantiation, then Christ must have had Two Carnal Bodies, one that sits at the Right Hand of his Father, and the other which he himself eat and

gave to his Disciples.

The Fourth Absurdity is, That they place Fourth Ab-Christ's Body in as many Places as there are Mas-surdity.

See said at a time throughout the whole World. In this they act contrary to the Order of Nature, which forbids any created finite Being to be in divers Places at the same time; the Body of Christ, consider'd in it self, is a created, finite Being, there.

therefore cannot be in divers Places at the same time. In this likewise they act contrary to their Article of Faith, in which they confess that Jesus Christ sits at the Right Hand of God the Father Almighty, whence he shall come to judge both the Quick and the Dead. Also they herein act contrary to Experience, for we see with our Eyes the Bread and Wine, taste it with our Tongue, and smell it with our Nostrils, yet, say they, after Consecration it remains no longer either Bread or Wine. I would now ask them, when they burn \*Libro de this their Sacrament, which appears by a \* Book

\*Libro de

of theirs they fometimes do, what is that they burn, and what is reduc'd to Ashes by the Flames? Not the Body of Christ sure, which being glorify'd cannot any more undergo Diffolution; not the Accidents of Bread and Wine, because the Substance of the Ashes of that which is burnt cannot proceed but from another Substance, conformable to that Saying, The Corruption of one Thing is the Generation of another. It follows then, howfoever they deny it, that the Bread burns. I ask them again, when the Priest divides the Host into three Parts, what is that he divides? Some fay they are the Accidents without a Subject, but others, not thinking this Answer good, because Accidents are not to be divided, but Substance which contains Quantity, others, I fay, not liking this Anfwer, reply Nothing is divided. Do these People take us for Dolts or Fools, that we are thus to be impos'd on? From all these Absurdities they might nevertheless deliver themselves, if they would confess with Christ, his Apostle St. Paul, and the true Catholick Church, that there is nothing in the Sacrament but perfect Bread and perfect Wine, from both which Things when corrupted proceed what has been already mention'd. Thus Worms and Ashes do not proceed from the Body of Christ, which is glorify'd, and fits at the Right Hand of his

his Father; nor from the Accidents, which have no other Being than as they belong to some Subject, but only from the Bread which is corrupted or burnt.

Now for Confirmation of this we have faid we What Ewill add an Appendix, which shall shew by divers freem the Examples what Esteem the Pope and his Clergy for his God have had for the Sacrament, which he fells to us the Wafer. for God, and we like Madmen purchase with ready Mony. Open thine Eyes, O Spain! and fuffer thy felf to be no longer deceiv'd by Antichrift. Pope Gregory VII. before his Elevation call'd Hildebrand, was, as we have remark'd in his Life, a terrible and mortal Enemy to the good Emperor Henry IV. and consequently procur'd all the Ways and Means imaginable, fometimes by Force, fometimes by Subtlety, and oftentimes by Sorcery to rid him out of the World. Cardinal Beno relates further of this Pope, that he foretold the Death of the Emperor, crying out with a loud Voice from the Pulpit on the Feast-Day of the Resurrection, Believe me not for Pope, but thrust me from the Altar, if what I have told ye be not accomplished between this and Pentecost. When to the End he might prove a true Prophet he immediately fet about procuring divers Traytors privately to murther the Emperor, which they had affuredly effected had not God prevented it. Further the fame Cardinal fays, this Hildebrand or Gregory VII. was wont to carry about him a Book of Necromancy, which was his Familiar. He likewise says he once threw the Confecrated Wafer into the Fire, and burnt it, because it had not answer'd a Demand he made concerning the Emperor, and this notwithstanding all the Cardinals could do to hinder his wicked Act. For the Truth of this Cardinal Beno vouches John, Bishop of Portua, the faid Pope's Secretary. What strange Impiety was this, to throw into the Fire his God! Our

Adversaries sure cannot deny but this Pope err'd in Faith, and that he was a very Atheist, without either God or Religion, since he had presum'd to burn his Creator, for such I suppose he believ'd the Waser to be. But if he believ'd him to be such, why did he burn him? And if he did not believe him so, as most of the Popes have not, why did he persecute with Fire and Sword those that could not believe him so? Very miserable is that God that will suffer himself to be burnt, but the

Over and above this Pope, we read of divers

true God is Immortal, and lives for ever.

others in History, that have poison'd those they had a mind to make away with, in the Sacrament. I will only relate two or three Examples, leaving him that defires to know more to fearch for them in the Lives of the Popes and Emperors, where he will find more than enough. In the Year 1088 Victor III. dy'd of Poison his Sub-deacon had given him in the Chalice. Don Alonso de Carthagena, Bishop of Burgos, makes mention of this in his History which he calls Anacephaleosis. William, as Matthew Paris relates, was restor'd to his Archbishoprick of York, and the same Year poison'd in the Chalice as he was faying Mass. In the Year 1314. a Dominican Friar administer'd Poison in the Sacramental Cup to the Emperor Henry VII. Count of Luxemburg, as we have related in the Life of Clement V. The Story is worthy to be read. There you may observe the great Impiety of the Friar, and the no less great Patience of the Emperor, who perceiving himself Poison'd befought his Murtherer to be gone, for that otherwise his Soldiers would affuredly put him to a grievous kind of Death. Observe his Words, how mild

Mexia in vi-they were, Vade Domine, Go Sir, &c. Pero Mexia Henrici ia, relating the Life of this Emperor, will by no means believe this, as having too great a Deference for his God Bread. His Words are these,

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1140.

The Emperor Henry VII. dy'd on the Feast of the Assumption of our Lady, having that Day receiv'd the Body of our Lord Christ, in which, as some have written, were given him certain Herbs by a Monk of the Order of St. Dominic, and that he dy'd thereof the same Day. But which was so wicked an Act it cannot be believ'd of any Christian, much less of a Religious Person. Thus far Pero Mexia. But notwithstanding what this partial Author writes, the Punishment afterwards inflicted on the Dominican Friars and their Monasteries, both in Italy and Lombardy, shows this might be true. Raphael Vola-Volater. Lib. terranus, speaking of Sixtus IV. has these Words:5.Geograph. The Pope being made privy to the business encourag'd and affifted the Conspirators, who thereupon came to Florence, and went jointly to the Church of St. Reparada at the time of celebrating Mass. In the Interim Salviati, Bishop of Pisa, one of the Conspirators, departed, pretending some Business at the Palace, leaving his Accomplices behind, who went privately arm'd. He went to confer with the Standard-Bearer, to the end that when the Massacre was begun in the Church he together with that Person might set the like on foot in the Palace. The Sign being given on the Exaltation of the Host, (Observe the Respect and Deference the Pope and his Creatures pay to their God Bread) upon Exaltation, I say, of the Host the Sign being given, the Slaughter began. Antonio, who had a mind to signalize himself, struck Lorenzo di Medicis into the Throat with a Dagger a little below the Chin, who feeling himself wounded turn'd about hastily and avoided a second Blow that was coming towards him, whereupon he immediately fled to an Altar that was hard by. The Legat, who had given the Signal on exalting the Hoft, was soon after seis'd by the Citizens, who carry'd him out of the Church to Prison, where nevertheless he was treated according to his Dignity. As for the Bishop Salviati, who was still in Conference with the Standard-

dard-Bearer, he was likewise taken and hang'd the Same Day out at one of the Palace Windows. The Pope, bearing what had happen'd, forthwith Excommunicated Lorenzo di Medicis, for having laid Hands on his Legat, and soon after proclaim'd open War against the Florentines. From this Story, and many others of the like nature, thou may'st fee, O Spain, what account the Pope and his Clergy make of their Hoft, which nevertheless they sell to thee for God, and thou believ'ft it such. By another Passage we may likewise see what account the Devil made of it. Silvester II. being desirous to know how long he was to be Pope, ask'd the Devil that Question, who told him he should not die 'till he had faid Mass in Ferusalem. The Pope understood the City of Jerusalem in Palestine, but the Devil meant a certain Church in Rome so called, fo that herein the Fiend was too hard for the Prelate, as we have before related in that Pope's Life. About the Year 1540. or thereabouts, the Inquisitors of Cordova condemn'd, but not to the Faggot, one Magdalen de la Cruz, Abbess of a Cloyster of Franciscan Nuns, for enormous Crimes and wicked Compacts which she had made with the Devil, as was fully prov'd before the faid Inquifitors, and which they express'd in her Sentence. This Abbess, by the Assistance of the Devil, whom she had given her self to ever since she was Nine Years old, came to be so notable an Hypocrite that she was held in great Veneration and Esteem, effecting by help of her Friend the Devil many extraordinary Miracles. Of these I will only relate fome, for to do fo by all would take up as much time as the Inquisitors spent in her Examination, which was from Tuelday Morning to Wednesday Night. During all that time they did nothing but hear Abominations and false Miracles of this cursed Woman. 'Twas said that upon the Seamen's invoking her in a Storm she would appear AND S

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pear to them, and thereupon the Storm ceas'd. Alfo 'twas faid she would sometimes seem all Flames like a Seraphim, (which she might very well do fince the was of the Seraphical Order of St. Francis) and immediately after fly into the Air in Extafie, where she heard such things as Mortal Man can never be able to express. In this last Particular they faid she resembled St. Paul, who was 2 Cor. 12.2 caught up into the Third Heaven, where he heard, &c. Likewise 'twas said that when she Communicated she would rise a Yard into the Air, where the remain'd fuspended without any perceivable Affistance, and so receiv'd the Sacrament, which visibly flew from the Hands of the Priest that said Mass into her Mouth; and all this thre' the Power of the Devil, whose Creature she was. What shall we say of this Sacrament? The Priest, when he was about to fay Mass, would always count his Wafers, and proportion them to the Number of Nuns that were to Communicate, but tho' he took never fo much Care yet would the Tale be still increas'd. It was moreover faid of this Magdalen de la Cruz, that when she was in the Garden, and the Host happen'd to pass by, the Walls open'd to give her way to adore it, and then clos'd up again. Likewise 'twas said she receiv'd no Sustenance for several Days together but what she had from the Sacrament. The Fame of her Sanctity was fo great, that whenever any Ladies of Spain were about to lye in they always fent their Mantles and Swadling Clouts to her that she might bless them, imagining the Infant would thrive the better and become a Saint. Even the Empress her felf, being about to lye down, fent her Child's Cloaths from Valladolid as far as Cordova, which is a great way, to have them bles'd by this Magda len. On account of this pretended Saint many great Ladies of and about Cordova profess'd themselves Franciscan Nuns, and many great Men also Еe

turn'd Friars of that Order. This abominable Wretch Magdalen was further faid to have given some intimate devout Friends of hers some Drops of her Menstrua, impiously pretending they were the Blood of Christ. The Dominicans, who have been ever envious of the Franciscans, rais'd up another Incarnate She-Devil at Toledo, who they faid had the Innocence of Adam, &c. yet at length The was found to be an Hypocrite, and punish'd. Another Dominican Nun of the same Stamp was also conjur'd up at Lisbon, whom the Friars honour'd with the Five Wounds of our Saviour, which likewise they have given to St. Francis. however has detected all these Illusions, therefore I cannot but advise my Readers not to trust to every Miracle, but, purfuant to the Advice of

I John 4. 1. St. John, to try whether the Spirits be of God, because many false Prophets are gon out into the World.

The L5.21. St. Paul also says, Prove all things, and hold that which is good, as the Bereaus did. Let us now return a little to Magdalen de la Cruz, who for her many enormous Crimes, false Miracles, Impositions and Cheats put upon the Christian Religion, was condemn'd; but to what? Not to the Faggot, but only to do some small Pennances. Now would to God the Faithful and Catholick Christian would

Rom. 3.28. fay with St. Paul, That a Man is justify'd by Faith and not by Works; fince Works, tho' the most just

Would he would say That God and no other ought to be worship'd and serv'd, as Christ answer'd the

Matt. 4. 10. Devil that tempted him, Thou shalt over ship the Lord thy God, and him only shalt thou serve. Would

in the Temple of God, shewing himself that he is

Revel. 17.9. Ged; or, as John says, That the Residence of Antichrist is in the City of the Seven Hills, which must needs be Rome, as St. Jerom proves. Would to

Heb. 7. .. God he would confess, That there is but one Sa-

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crifice to obtain Forgiveness of Sins by, which is the Death and Passion of Jesus Christ. About the Year 1536. Four Augustin Friars were hang'd in Seville for privately murthering their Provincial, and who the next Day, to take away all Suspicion, all Four faid Mass.

For Confirmation of what I have faid, that oftentimes the Papish Priests have no Intention to Confecrate, and not having fuch Intention they cause all those that hear their Masses to commit Idolatry; I will here relate a remarkable Story told by a grave Author that liv'd not long lince. There Johan. Rivie was, says he, a certain Priest, who for his fordid Religione. Life and incredible Ignorance in sacred Matters was degraded, and another put in his room. This Perfon coming to my House, after a little Discourse I had with him about some Business, I ask'd him, since he had been an Adulterer for above Thirty Years, and had divers Children by another Man's Wife, whether he repented sincerely of what he had done? His Answer was, he had sometimes repented, as particularly at the Feasts of the Birth of our Saviour, and of his Resurrection, when, he said, he always had a Bed apart, and for some Days slept from his Miltress. Then I ask'd him if he did not continue to abstain from his abominable Sin, and if he had not with Prayers, Tears, Sighs and Groans begg d Pardon of God for this his Crime, and promis'd for the future to live chaftly and mend his Life? Also if thus repenting he did not resolve to cast his Mistress from him, and never receive her more? He answer'd, he never had any such Thought or Intention. How then, reply'd I, could you presume to Jay Mass every Day? How could you pretend to eat the Bread of the Lord and drink his Blood, whilf your Conscience accus'd you of so enormous a Sin, and that unrepented? Were not you afraid the Earth might open and swallow you up, whilft you were guilty of so great Hypocrisie? Upon pressing this home E e 2

to him he at length confessd, that not having pronounc'd the Words of Consecration (for, as I have obferv'd before, the Priests always pronounce them To low that no Body can tell whether they fay any thing or nothing) it was no Sacrament, and consequently he had not been guilty of administring the Body and Blood of the Lord unworthily. How, faid I, what say you? I tell you, reply'd he, nothing but what is true. How! quoth I, could you presume to be guilty of so great a Crime as this, so horrible, and scarce ever heard of before! Is it possible you could give so great Occasion of Idolatry as this? Did not the People, when you exalted the Host, fall on their Knees, lift up their Hands towards the Altar, strike their Breasts, and adore the unconsecrated Bread and Wine? What fort of Impiety is this! I tremble to hear it. I told him further, if he did not repent and amend his Life God would doubtless severely chastize him for his filthy Abomination and Presumption. In short, having severely reprimanded him, my Gallant began to excuse himself, saying, he thought his Fault not so great, since it was but what was commonly practis'd by those of his Order, who had not so bad an Opinion of it as I had, &c. Thus far this Author. I must from hence conclude, that all that heard the Masses of these wicked Priests, and ador'd the Sacrament which they exalted, must of consequence be Idolaters, according to their own Canons and Decretals. 'Tis true their common Maxim is, That he does not Confecrate that has no Intention to do so, neither does he that does not pronounce the Words of Consecration. But what a miserable Religion must this then be that depends upon the Intention of others? Who knows the Intention of Man, but God that fearches into our Hearts? So that, according to this Religion, a Man must be always in doubt whether it be God he worships or not. For this reason a certain Inquisitor, that was a great Enemy to Confession, hearing

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hearing Mass, and not knowing whether the Priest had an Intention to Confecrate or not, faid, I adore thee, Lord, if thou art there. By this caution this Inquisitor thought to avoid Idolatry, which he knew he might otherwise be guilty of. In the Time of the Council of Constance there were three Popes, all whom that Council depos'd, and elected Martin V. These Three, being not Canonical, could not Ordain Prietts, or give them Authority to Confecrate, the confequence of which was, that all that heard their Masses, according to their own Canons, must be Idolaters. Neither could they Confecrate, who were ordain'd by Pope Constantine I. or Pope Joan, inafmuch as the former was but a Laick, and without entering into any Orders was made Pope by his Brother Desiderius, King of Lombardy, who forc'd the Romans to agree to it. This Person, being thus no Priest himself, could not Ordain any, or give Authority for any to be Ordain'd, wherefore his Priests could not be capable of Confecrating. As for Pope Foan, there is no doubt but her Priests labour'd under the like Incapacity and Difadvantage; so that, according to the Canons, all that heard the Masses of the Priests of this Man or this Woman-Pope committed Idolatry, for tho' they might have an Intention to Confecrate, yet had they no Ability, and fo confequently their Hearers were Idolaters.

Now, to give the greater Disgust to the Popish Sacrament, I will relate another Story, which hap- Accident pen'd in the Year 1526. in a Monastery of Domi- the Dominican Friars in the City of Auxerre in France, and nicans. that upon Corpus Christi Day. A certain Friar of the faid Convent having, thro' Age and the Pox, been hinder'd from faying Mass for some time, had nevertheless an Inclination to celebrate it upon this folemn Day. It happen'd after he had done his Work, going thro' the Cloister towards his Cell, his Stomach turn'd, and not being able to

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digest or retain the God he had swallow'd he vomited, and cast him up before the Door of the Chapter. This coming to his Brethren's Ears, there immediately arose a great Tumult in the Convent. whereof fome were for doing one thing and fome another. After a long Dispute it was agreed to put over the Sacred Spue the Tabernacle or Tomb. which is wont to cover the Graves whilft the Office for the Dead is performing, and this that no Sacrilegious Foot might trample or prophane it, or elfe that no inconsiderate or irreverent Dog might lick it up. Nay, to do farther Honour to it, they plac'd Four Candles at each Corner of the Tabernacle or Tomb, and order'd the Noviciats to fing all that Day the Verse of the Hymn which is wont to be fung on Corpus Christi Day, which begins Tantum ergo Sacramentum veneremur, &c. that is, Let us then reverence so Holy a Sacrament, &c. but they might better have faid, Vomit or Spue of the Pox'd Friar, They also fang the Antiphon of the same Day, beginning, 0 Sacrum Convivium, &c. O Sacred Banquet, &c. but however Sacred they thought it, I believe there was not one of them who would have been willing to put it in his Mouth or his Belly, tho' they exhorted one another fo to do. Now as there was none among them that car'd to eat it, it was necessary to have recourse to another Method. They took up therefore, as well as they could, the Holy Vomit, paring away curioufly the Ground under it that none might be loft. Then the Sub-Prior, in the Absence of the Prior who was not in the way, cloathing himself in his Sacerdotal Ornaments, and accompany'd by all the rest of the Friars, went in Procession with this beaftly God, finging before it what we have already mention'd, and, carrying about it Wax-Candles lighted, came at length to the Church, where the greatest Hypocrites figh'd and groan'd at the fad Spectacle they

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they faw. Having thus brought it to the Church. the next thing was to confider what they should do with it there. At last it was agreed, by the most Ancient and Learned Friars, that it should be burnt, and its Ashes be carefully preserv'd in the Sanctuary, which was accordingly done, and fo the matter ended. Thus even the Papists themfelves concluded to burn their God, I call this their God because their Doctrine is, that the Bread after Confecration is no longer Bread, but the Flesh and Body of Christ, nor the Wine, Wine, but Christ's Blood, and this all the time they retain their Form of Bread and Wine, all the time they continue undigested, as this to be sure was which the Pocky Friar vomited.

We have thus related an unlucky Accident Another which befel the Dominicans, we will now relate a-that hapnother that happen'd to the Franciscans, which I pen'd to the had from an Eye-Witness. In a Convent of Alta-cans.

Villa, in the Kingdom of Naples, there chanc'd to be an ancient Friar, call'd Father Anthony del Contron, who, for his Diversion, had taught a Mag-Pie to fit on his Shoulder, eat out of his Hand; and the like. This Friar being, in the Year 1577. celebrating High Mass on Advent-Sunday in the faid Convent, upon lifting up the Host for the People to worship, according to Custom, the Mag-Pie, hopping up and down, thought her Mafter had shown her something to give her; afterwards he lower'd the Wafer again, and the Mag-Pie stood At last, upon his lifting it up a itill watching. fecond time, the Politick Bird leap'd on his Shoulder, and, fnatching it out of his Hands, flew with it to a Beam on the top of the Church. The Friars and People feeing this began to bawl out as if they had been mad, but the Bird took little or no notice of them, being otherwise employ'd in pecking the Breakfast she suppos'd her Master had

given her. When no other means would do they Ee4

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began to throw Stones and Sticks at her, and at length one of them knock'd her down, but she had eaten all the Wafer except some few Crums that fell from her. Now you are to observe, according to our Adversaries Opinion, every one of these Crums was a God. The poor Bird, being thus taken, was fentenc'd to be burnt to Ashes, which being perform'd they were preferv'd, as those of the Pocky-

fy'd Friar's Spue had been.

So great Abfurdities as these has that abfurd Do-Etrine of Transubstantiation caus'd our Antagonists to fall into. They believe the Confecrated Bread remains no Bread, but Christ's Body, whence it must follow that all that happen to eat this Confecrated Wafer eat Christ, but to undeceive them, in case they are willing to be undeceiv'd, let them observe what I shall now tell them. They must know then there are two forts of Creatures that may eat the Sacrament, one that have the use of Reason, and others that have not. These last we term Beafts, or the like, which having not the use of Reason, can only be said to eat the Bread and drink the Wine, and do not any ways eat the Sacrament of the Body of Christ, or drink the Sacrament of his Blood, and much less can they eat the real Body of our Saviour, or drink his Blood, as these before-mention'd filly Papists believe. Men that have the use of Reason, are also of two forts, viz. those that receive the Sacrament worthily, and those that receive it unworthily, Those that receive it unworthily are such as do not examine their Consciences, or prove themselves, as the Apostle speaks, before they receive it. To these it is all one to sit down to the Table of Christ and the Table of Satan, to receive the most Holy Sacrament, which Christ presented at his last Supper, or the Idol which the Pope presents in the Mass. Such as these not only receive Bread and Wine, but also believe they eat the real Body and Blood

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Blood of Christ, yet that for their Condemnation, not Salvation, for the Devil fure has enter'd into them, as he did into Judas, while he communicated with the rest of the Apostles at our Lord's Institution of his Blessed Sacrament. These by no means receive Christ for the Reasons we have given, where we prov'd the wicked did not receive Christ, neither do they receive the Lord's Bread, nor the Bread of the Lord, as St. Austin, speaking of Judas, says. As for those that receive the Holy Sacrament worthily, they are fuch as examine their Consciences how they stand affected to God, and how to their Neighbour, which St. Paul calls proving ones felf. Now, find-1 cor. 11. ing they are faulty and imperfect, they humble 28. themselves before God, Repent, ask Pardon and Forgiveness of their Sins with all their Souls, and having fo done, trufting not in their own Merits, but those of Christ their Saviour, they presume to receive the Bleffed Sacrament, not for their Condemnation but Salvation, inafmuch as God has incorporated them with himself, and lives in them. These are they that not only receive Bread and Wine, but the Sacrament of the Body and Blood of Christ, signify'd by these two Things. receiving the Sacrament of the Body and Blood of Christ, they receive likewise truly and really the glorious Body and Blood of Christ, yet that not carnally, but spiritually thro' Faith, as has already been faid. If our Adversaries would but have admitted this true and plain Doctrine, which carries no Absurdity along with it, and would but have quitted those which neither the Word of God nor the Fathers of the Church have taught, they could never have believ'd that a Mag-Pie eat Christ, and confequently would not have burnt her for fo doing, and preferv'd her Ashes as Sacred.

I cannot forbear relating here what a certain Inquisitor of Barcelona did likewise on Corpus Christi

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Day. The Story is this. About a Hundred and Thirty Four Years ago, more or lefs, the folemn Procession being ready to go out, which with great Pomp and Triumph is then wont to be made throughout all Spain, and the Priest having already fung the High Mass, which that Day us'd to be the last, inalmuch as all the Priefts, e.c. were impatient to begin the Procession; it happen'd when the Confecrated Wafer came to be put into the Place where it was to be carry'd it prov'd too big for its Receptacle, which the Priefts perceiving the Ceremony was delay'd, and not one of them knew what to do. At length one of the wifest of the Company was for faying another Mass, and confecrating a new Wafer that should be fit. But this generally displeasing all, every one being weary with tarrying fo long, and befides there was not one Prieft but had faid his Mass that Day, and never any cares to have the trouble of that Office twice, of this honourable Company there happen'd to be a very famous Inquisitor, nam'd Molon, who not able to endure any longer Delays, and trusting to his Inquisitorial Authority, demanded a Pair of Scissars, which being brought him he clipp'd the Confecrated Hoft, and thereby made it fit for the Place where it was to lye, immediately after which the Procession began. 'Tis to be suppos'd some abhorr'd this Act of the Inquisitor, and lamented the Treatment their God (for fo the Papists call the Confecrated Wafer) had undergone from the impious Hands of that wicked Inquisitor, while others perhaps were of another Opinion, This is most certain, that if any other but he had committed that Crime, especially if he had been of \* Conver- the Race of the \* new Christians, it had been a Mited Moors. racle if he had escap'd with his Life. Yet the Punishment this Molon underwent for so enormous a

(reputed) Crime, was only Deprivation of his Office of Inquisitor at Barcelona. But that so good 2 Man might not be wholly idle he was foon provided of another, viz. the Inquisitorship of Seville, where he had an Opportunity to put his Hand to the cruel Persecution that happen'd there in the Year 1557, wherein he was not a moderate Instrument.

Another remarkable Story Don Rodrigo, Arch-Bishop of Toledo, relates in his History. He fays, the Office call'd Toledan, which St. Isidore and St. Leander had ordain'd, was us'd throughout Spain, 'till fuch time as Don Alphonfo VI. at the earnest Sollicitation of his Queen Constance, who was a Frenchavoman, fent to Rome to Pope Gregory VII. to request his Holiness to take away the Toledan Office, and fend him the Roman. The Pope, eafily granting his Defire, fent one Richard, Abbot of St. Vi-Etor at Marseilles, to execute that Trust, and settle the Churches of Spain. But this Legat manag'd Matters fo tyrannically that he was foon depriv'd of his Commission and recall'd; nevertheless, before he was depriv'd, he had not a little confounded the Ecclesiastical Affairs of our Spain, This Legat and the King in a manner forc'd the People to use the Roman Office, and leave off the Toledan, which both they and their Ancestors had us'd for near Five Hundred Years, fo many being between St. Gregory I. in whose Time St. Leander, and St. Isidore, Arch-Bishops of Seville liv'd, and Gregory VII. in whose Time Don Alphonso reign'd. Now, the better to accommodate this Matter, it was notably debated in Presence of the King, the Arch-Bishop, the Legat and People. The Clergy, Nobility and People stifly maintain'd their Toledan Office, and oppos'd that of Rome, but the King would have it otherwise, and threaten'd them in case they refus'd to comply with his Pleasure. The conclusion was that two Knights should fight, one for the King, and the other for the Clergy, Nobility and Commonalty of Spain. The King's Knight

Knight was conquer'd, which not a little rejoic'd the other fide. But the King, tho' he had put the Decision of this Dispute to the Issue of a Combat, yet, when he faw his Champion overcome, would not stand to it, but insisted on his former Proposal, alledging a Duel or Combat was no Law. The Knight that fought for the Toledan Office was of the Race of the Matienças, which continues even to this Day. The King thus unjustly perfevering in his Demand the People rose in Rebellion, to appeale which it was at length agreed for a further Trial, that both Offices should be thrown into the Fire to fee which was the most Holy. This being accordingly done, the People fasting and praying all the while, the Roman Office was immediately confum'd by the Flames, but the Toledan remain'd untouch'd without so much as finging, which being feen by the Standers by they gave Thanks to God. Notwithstanding this the King, as a rigid Exactor of his Will, still persisted in having the Roman Office receiv'd, which, no means prevailing to the contrary, was accordingly done, and that Missal has continu'd in Spain ever fince. Thus far the Arch-Bishop Rodrigo. Four things may be observed in this Relation. First, That the Office which was made use of in Spain for Five Hundred Years was not the Roman but the Gothick, otherwise call'd the Toledan. Secondly, That this Office was chang'd to pleasure a Wo-Thirdly, That the Pope, who fent to have man. this Office chang'd, was one of the most execrable Wretches that ever usurp'd St. Peter's Chair. Many have writ his Life. He was a great Enchanter, made himself Pope by force without any Election, was a Tyrant, nay Heretick, and burnt his God at the Altar, with many more abominable things, which you may meet with in his Life. For all these enormous Crimes, tho' absent, (for he would not appear) he was condemn'd and dedouble d pos'd

pos'd by the Council of Brixen, and Clement III. made Pope in his room. Fourthly, We may obferve that the Legat who negotiated this Pious Affair was no less a Villain than his Master who set him at work, and confequently had the fame End, being like him depriv'd of his Office. Hereby our Adversaries may see the Office and Translation of the Pfalter us'd by our Ancestors to the Year 1080 or thereabouts was not the Roman Missal, and much less the Mass now in so great Esteem in Spain, for the Roman Office us'd 600 Years before was not fo contaminated with Superstition and Idolatry as the Mass now a-days is, witness Transubstantiation, depriving the Laity of half the Sacrament, Invocation of Saints, Purgatory, &c. all which were invented long after. Transubstantiation was admitted and made an Article of Faith in the Year 1215. during the Popedom of Innocent III. tho' it be true this Gregory VII. was the first that began to fetch it from Hell. Now tho' it cannot be suppos'd the Roman Office then us'd was near so bad as that now a-days is, yet must it be concluded there was a great Difference between the Purity of it and that of Toledo, fince whole Spain fo vigorously oppos'd the King, Queen, Pope and Legat about it, and did not confent to receive it 'till they were forc'd to it. It may also be obferv'd what the Arch-Bishop says concerning the Combat of the two Knights, and the Flames that spar'd the Toledan Office and burnt the Roman; so that if our Adversaries require Miracles there are two for them. Doctor Illescas in the Life of Alphon- D. Illescas, fo VI. almost says the same thing the Arch-Bishop Lib. 5. Vita has done, having undoubtedly taken it from him, cap. 25.26. tho' he thro' Malice chang'd feveral Particulars. His Words are these. The Champion for the Gothick Office having, says he, got the better, the King nevertheless insisted on its being taken away, and having thrown into the Fire the two Missals, (the Arch-Bishop

Bishop says It was agreed for further Trial that both Offices should be thrown into the Fire, he does not fay Miffals) the Roman leap'd out of the Flame and the Gothick would not burn in it. The Arch-Bishop says, The Roman Office was immediately consum'd by the Flames, but the Toledan remain'd untouch'd without so much as Singing. You may hereby fee after what manner our Adversaries treat us, yet God has no occasion for such Lies to support his Holy Catholick Faith. Likewife you may remark the Doctor did not quote the Arch-Bishop from whom he had this Relation to the end his shameless Falsification might not appear. I have quoted this Author, and the Place where what I have alledg'd is to be found, which any one that pleafes may have Recourse to, to see whether of the two have ly'd, the Doctor or my felf. Discoursing once with a certain Guardian of the Order of St. Francis in Mexico, he faid what the Doctor had alledg'd was true and that what I pretended was falle, but upon my bringing him a Book printed in Granada, with the King's Arms upon it, he was foon convinc'd of his Error and ask'd my Pardon.

It is also to be observ'd, as Doctor Illescas remarks, that Don Sancho I. King of Arragon, left off the Gothick Office in that Kingdom, and intro-First Latin duc'd the Roman. The first Latin Mass after the Roman manner was at St. John de la Peña, on the 21st of March in the Year 1071. Also the same Illescas fays that King Don Alphonso VI. conquer'd Toledo the 25th of May in the Year 1083, and that the great Church there was confecrated the 25th of October in the Year 1086. After this manper the Gothick Office was chang'd in Arragon at least Fifteen Years before it was in Castile. Observe now, Spaniards, you that believe the Latin Mass to be as ancient as the Apostles, that it was not celebrated in Spain after the Roman way 'till it was

Mass in Spain.

faid in St. John de la Pena, during the Reign of King Don Sancho I. Herein if ye will not believe me believe your Friend Doctor Illescas, and others of your Persuasion that say the same thing as I have done. The Mass is a new thing which has invaded the Church and perverted the Blessed Sacrament of our Saviour's Institution. God grant my Countrymen, the Spaniards, especially may come to a due sense of these Errors.

Other Authors have likewise made mention of this changing the Office in Spain. George Caffan-Goor. Caffan der, in his Book entitled Ordo Romanus de Officio de Officio Miffre. Miffe, has these Words: Nevertheless the Spaniards, as they are most constant in retaining what they have once learnt, so did they many Years retain the Rites or Form of Divine Worship of their Country. Their Form was call'd the Mosarabian or Gothick. and that because the Christians, when mix'd with the Moors, who had the better Part of Spain, had us'd it from the time of Alphonso, Bishap of Toledo, and of St. Isidore, Bishop of Seville. At length in the Popedom of Gregory VII. being forc'd by Don Alphonso VI. at the Instigation of his Queen, to part with it, they nevertheless did it not without great Complaints and Tears, however at last were oblig'd to receive in its stead the French or Roman Office. But notwithstanding this the ancient Toledan Office could not be so wholly rooted out, but that it remain'd for a long time in some Places of that Kingdom, and even at this Day is to be found in some Churches and Chappels of Toledo. This is treated of more at large in the General History of Spain, compil'd at the Command of Don Alphonso X. as also in the History of Don Rodrigo of Toledo, a very eminent and grave Historian. Thus far Cassander. John Valleus also makes mention of this in his Chronicle, where he speaks of the Destruction of Spain, which happen'd in the Reign of Don Redrigo. He says the Christians that remain'd in Spain

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Spain had Freedom of Religion 'till the Reign of Alphonso VII. when the Almohades passing over out of Africa would not any longer allow them that Liberty. He fays also these Christians were call'd Mosarabians, from the Moors with whom they were mix'd, and their Divine Office or Form of Worship Mosarabian on the same account, which had been compos'd by St. Leander and St. Ifidore. He fays moreover this very Office is even at this Day call'd Mosarabian, and us'd in Six Parish Churches in Toledo, as likewise in the Cathedral and the Chappel of Cardinal Francis Ximenez. It is also us'd in Salamanca at certain Times of the Year, in the Chappel of Doctor de Talavera. After this Vasseus describes what manner of Office this Mosarabian is, and how it is celebrated. Nevertheless I'm much afraid this Mosarabian Office now us'd in the Places aforesaid is vastly different from that compos'd by St. Leander and St. Isidore, and that by reason the Popes have ever been busie with it, who would doubtless rob it of all that was contrary to their Doctrine, and it may be have foifted in somewhat new of their own which might better make for them. I am confirm'd in this Opinion, because, among other Saints that are nam'd in that Office, I have my felf feen St. Leander and St. Isidore, and 'tis not likely they that were the Composers of it would insert their own Names as Saints. For this Reason I verily believe the Popes have greatly added to and diminish'd from this Mosarabian Office, and that to make it appear more of a Piece with their Mass, and give them occasion to pretend they are all one. let it be how it will, for my part I am for the Primitive Manner of Celebrating the Holy Supper, as it was instituted by our Saviour and practis'd by his Apostles, as is testify'd by the Evangelists and

1Cor. 11.23, the Holy Apostle St. Paul, and this as the furest Side wherein we can never err.

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By that which has been faid, my Dear Mother What Use Spain, thou may'st perceive what Use the Pope the Papists and his Ecclesiasticks make of their Sacrament. It make of ferves them to revenge their Injuries by exercifing crament. their Hatred. So in Florence the Signal for Beginning the Massacre was exalting the Host. Likewife it has ferv'd for Poisoning, as we have in divers Places related. Also they make use of it for an Harbinger, when they fend it feveral Days Journey before them with the Mob to wait their Coming. It moreover has ferv'd them for Conjuring; fo Gregory VII. invoking the Confecrated Wafer to tell him somewhat against the Emperor, and it answering nothing, he threw it into the Fire. In like manner the Dominicans of Auxerre burnt it, and so did the Franciscans of Alta-Villa the Mag-Pie that had eaten it, but this not for its Crime but to preferve the Ashes, according to their Book de Cantelas, which commands them so to do in like Cases. Moreover when the Sacrament is mouldy it is a common thing with them to burn it and preserve the Ashes. The Inquisitor Molon circumcis'd it, and the Devil has often made use of it to deceive, as he did when he told the Pope he should not die 'till he had said Mass in Ferusalem. Also it occasions Idolatry, witness the Story of Magdalen de la Cruz, and the Four Friars that were hang'd at Seville. What must we then conclude from all this? What but Two Things. First, That the Popes with their Clergy are Atheists, without either God or Religion. And, Secondly, That their Sacrament of the Mass, whatever they fay to the contrary, is no God, but an Idol plac'd in the room of God, and ador'd for him. And if this be so, as we have sufficiently prov'd, why do they perfecute with Fire and Sword those that have learn'd from the Holy Scriptures that their Sacrament of the Mass is a Profanation of the Lord's Supper, a terrible Abomination and Idolatry? That the

Mass has no Conformity with the Holy Supper of the Lord I shall show at the End of this Treatise, where I will compare them together, both as to Substance and Ceremonies, and prove there is no more Similitude between them than there is between Light and Darkness, Good and Bad, Truth and Falshood, God and Belial.

Having thus got out of the filthy Roman Labyrinth, I befeech God with all my Soul he would for the future direct my Paths, that I may no more fall into the way of Abomination and Idolatry, which is that of the Pope and his Mass. Now let us enter into a sweet and most pleasant Garden full of Comfort and Consolation, that is, let us

The true treat of the true Priest and the true Sacrifice, Priest and which our only High-Priest, Jesus Christ, offer'd true Sacrifor us miserable Sinners, Sons of Wrath, and therefice.

by reconcil'd us to God. O what good News is

this! Hear it, Spain, and believe in it. In treating of this I shall be short, because many Things I might say here I have already said in consuting the salse Priest, who is the Pope, and his salse Sacri-

fice, which is the Mass.

He that has a mind to know who this High-Priest is, and what his only and eternal Sacrifice is, must read the Epistle which the Apostle St. Paul wrote to the Hebrews, where he'll find both clearly shown, there being no Book throughout the whole Scripture that treats better and more excellently of this matter. An Epistle altogether worthy to be read and remember'd by every true Believer, fince it handles a Subject so necessary, that without the knowledge of it 'tis impossible Man should be fav'd. For what can be more necessary than to know who is my Redeemer, how he has redeem'd me, and so to believe him, and in believing him to be grateful to him, living in him in Holiness and Righteousness all the Days of my Life. But before we enter upon this Subject let us declare what

we believe of Christ. We believe then that Fesus What we Christ is both perfect God and perfect Man, and believe of that as he is God he is equal with the Father and the Person the Holy Ghost, being, as St. Athanasius speaks in of Christ. his Creed, both Co-equal and Co-eternal. We believe as he is Man he is inferior both to the Father and Holy Ghost, and no ways equal with them. We believe these two Natures of his, so vastly different, have not been united and join'd from all Eternity but in Time, as St. Paul speaks, Gal. 4. 4. When the Fulness of Time was come, says he, God fent forth his Son, born of a Woman, made under the Law, &c. The same says St. John, And the Word John 1. 14. was made Flesh, and dwelt among us: So that from thenceforward he was call'd, and is perfect God and perfect Man. In this last Conjunction Christ is less than the Father, God having given him to His Office is us for our King, Priest and Prophet, which Three to be our Offices the Greek Word Xeisds (Christus) signifies, and Prophet being the same with Messias in Hebrew and Anointed in English. He is so call'd because these three forts of Men were anciently anointed. So we read I Sam. 10.1. Samuel anointed Saul for King. He anointed also 1 Kings 16. David. Sadoc anointed Solomon, &c. As for the Prophets, we read Elijah anointed Elisha; and of anointing the Priests we read in Exodus. Now Exod. 30.50. these Three Offices the Holy Scripture attributes to Christ. David calls him King in these Words, Pfalm 2.6. Yet have I set my King upon my Holy Hill of Sion. Also the Evangelist St. Luke says, And he shall Luke 1. 33. reign over the House of Jacob, and of his Kingdom there shall be no end. Moreover St. Matthew and Matt. 2.2. St. John say much the same thing. Likewise all John 1. 49. the Places that call Christ Head of the Church confirm also his being King. He is call'd a Pro-Isaiah 61.1. phet by Isaiah, St. Luke, and even by Moses in Luke 4. 14. Deuteronomy, in which last Place the Lord promifes he will raise up a Prophet like to himself, which Promife St. Peter, in his excellent Sermon related Acts 3. 29. Ff 2 by

by St. Luke, understands of Christ, who is the Prophet of Prophets. The same Construction does Act. 7.38. St. Stephen put upon it. Holy David also calls our Saviour Priest in these Words, Thou art a Priest for ever after the Order of Melchisedec; which Place is often quoted in the Epistle to the Hebrews, where Christ is call'd the only and perpetual Priest. Now this is the Difference between the Kings, Prophets and Priests of the Old Testament and that of our Saviour Christ; they were only the Representatives of Christ anointed with material and visible Oyl, whereas Christ himself was what was represented, and anointed not with visible Oyl but the Grace of the Holy Spi-

Luke 4. 18. rit, as our Saviour himself testifies, speaking in the staigh 61. 1. Words of the Prophet Isaiah, The Spirit of the Lord is upon me, because he hath anointed me, &c.

Psal. 45.7. Of this fort of Anointing David speaks in the Psalms, Thou lovest Righteonsness and hatest Wickedness, wherefore God, thy God, hath anointed thee with the Oyl of Gladness above thy Fellows. This

Heb. 1. 9. Place likewise the Apostle St. Paul understands of Christ, as he expresly tells us in his Epistle to the Hebrews. Christ therefore being thus anointed with Spiritual Ointment, we must not understand his Kingdom to be of this World, but both his Doctrine and Priesthood to be Celestial and Eternal.

His Office Christ being thus a King appointed by his Faof King. ther, he governs his Church, and gives it Laws
which no Power or Monarch of the World is able
to annul, since he can oblige the most potent of
them all to own him for King of Kings and Lord
Phil. 2.9. of Lords; For God, as St. Paul says, hath highly
exalted him, and given him a Name which is above

of Prophet. Should bow, &c. Christ, as he is a Prophet, teaches us the Will of his Father, shows us what we are to avoid, and what to follow, whom God gave

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us for our Director, Master and Instructor, when he faid, This is my beloved Son in whom I am well Mat. 17. 1. pleased: Hear ye him. He would not have us hearken to any other Doctrine, tho' an Angel from Heaven should preach it, therefore, St. Paul says, If an Angel from Heaven should preach any other Gal. 1.8. Gospel to you than that which we have preach'd (which was that which he had learnt from the Lord) let him be accursed. Our Saviour's Office of Prieft. of Priest is to present himself before the Divine Majesty to appeale his Wrath, which we have excited, and to obtain Grace for us, which he has done by offering a Sacrifice both grateful and acceptable, which was his precious Blood on the Cross. This Sacrifice was offer'd but once, and never reiterated, because Reiteration would have argu'd Imperfection, whereof there was none in Christ. His Sacrifice was of that Sweet-smelling Savour that, ascending to the Nostrils of God, it foon appeas'd his Wrath, and reconcil'd us to him in a manner that we thereby obtain'd Pardon of Sins and Sanctification for ever. Of these three Offices of our Saviour, the Epistle to the Hebrews likewise treats. The First Chapter shows the Ex-Heb, 1. cellence and Majesty of Christ above the Angels, and confequently above all other Creatures by which his Kingdom is intimated. The Third Chapter calls him Apostle, which means a Teacher of the Will of God, as the Prophets also were. The Thirteenth Chapter calls him the great Shepherd. 13,29 By Shepherd is understood Teacher, and so in the Seventh Verse it is said, Remember them who have the Rule over you, who have spoken unto you the Word of God, &c. That Christ is our Priest, and his Sacrifice his Body and Blood, which he offer'd for us on the Cross, all this Epistle to the Hebrews manifests, whereof I will make here a short Abstract, as to what belongs to his Priesthood and his Sacrifice. Ff3

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This Doctrine of the Priesthood and Sacrifice of Christ is so necessary to be known by a Christian, that without it it is impossible he should be Acts 4. 12. fav'd, for, as St. Peter fays, Neither is there Salvation in any other, for there is no other Name unand der Heaven given among Men whereby we may be Heb. 1. per fav'd. Now let us come to the Abstract. The Apostle shews, in the First Chapter of this Epiftle, the Excellency of Christ above the Angels, which he confirms by feveral Passages out of the Scripture. In the Third Verse he makes mention Verse 3. of the Sacrifice of Christ, Who had, says he, purg'd our Sins by himself. Chap. 2. The Apo-Chap. 2. file having in the First Chapter prov'd the Dignity of Christ, in the beginning of the Second proves the Obedience we owe to him, and the great Punishment prepar'd for us in case we neglect it; which Threat he uses afterwards, especially in 3. the Sixth Chapter and the Tenth Verse, Chap. 3. He compares Christ with Moses, and proves him to be Superior, wherefore he exhorts the Hebrews or Fews to obey him, and not prove obstinate against him, as their Forefathers had been against God in the Time of Moses. In the First Verse Ver. I. he fays, Consider the Apostle and High-Priest of our Profession, Jesus Christ. Chapter 4. He conjures Chap. 4. them to persevere in the Grace of the Gospel already receiv'd, and opens the Door to treating of Christ's Pontificat, and so says in the Four-Ver. 34 teenth Verse, Seeing then that we have a great High-Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession. And in the Fifteenth Verse; For we have not an High-Priest that cannot be touch'd with the feeling of our Infirmities. Chapter 5. The Apostle shews what is Chap. 5. the Office of our High-Priest: He speaks of the Dignity of Christ and his Offering, and proves the Virtue and Efficacy of it. The Dignity, in being the Eternal Son of God. The Offering, viz.

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of his Body and Blood. The Efficacy of his Sacrifice, in being heard of his Father, and being the Verso 91 Cause of the Eternal Salvation of all that obey him, as he fays in the Ninth Verse. In the Sixth Verse he says, Christ is a Priest for ever after the Order of Melchisedec, which manner of speaking the Apostle took from Holy David in his Pfalms, Psal. 210.4. and uses it many times in this Epistle. What Order this of Melchisedec was we have already shown, where we spoke of Transubstantiation. Chapter 6. Heb. 6, 20. He calls Christ our Forerunner and High-Priest, &c. Chapter 7. The Apostle taking occasion from the chap. 7. last Verse of the foregoing Chapter shows us who this Melchisedec was, and wherein he was like Christ. This done he fets forth the Priesthood of Christ, and proves, that being according to the Order of Melchisedec, it was highly preferable to the Levitical Priesthood. The Reasons he gives are, First, That upon the Coming of Christ's Priesthood the Levitical was annull'd and invalidated. Secondly, That that of Christ was instituted on an Oath: The Lord hath Sworn, and will not repent, &c. says Pfal. 110. 4, David in his Psalms, whereas the Levitical Priesthood was instituted on no Oath. Thirdly, Christ's Priesthood is Eternal, and for ever preserves its Efficacy and Being, whereas the Levitical was not Eternal, as not being able to preserve it self, Fourthly, Christ that exercis'd this Eternal Priesthood must of necessity be greater than Aaron that exercis'd only the Levitical. Also the Sacrifice of Christ was of that Efficacy, that being only once offer'd it left no room for any other Expiatory Sacrifice to come after it, Inasmuch as he ever Heb. 7, 25. lives to make Intercession for those that come unto God thro' him. There is no occasion therefore for any other Sacrifice to obtain Forgiveness of Sins, than the fole Death and Passion of Christ, nor much less is there any need of any other Interceffor or Mediator than him alone. He that is not Ff4

content with this only Sacrifice, this only Intercessor, must have recourse to others if he can find them. Such a Man as this will find that, accord-

Jer. 2. 13. ing to Jeremiah, He has for saken the Fountain of living Waters, and hewn himself broken Cisterns that will hold none. Also the Sacrifice which Christ offer'd but once is of that immense Virtue and Essicacy, that it neither can nor ought to be reiterated, for the Reiteration of it would be a certain Argument of its Impersection, and which was the reason the Sacrifices of the Levites were so many Hundred times repeated, inasmuch as the Blood of Calves and Goats could not persectly sanctifie either those that offer'd them, or those for whom they were offer'd. He therefore that attentively

Epistle to the Hebrews will not, I am confident, desire any other Sacrifice than that which Christ offer'd once for us, which was himself, as we may find in the Twenty Seventh Verse of the aforesaid

Chapter.

Now this Word Once is to be diligently observed, which the Apostle so often makes use of in this Epistle, since it is upon that he sounds his Argument to prove Christ's Priesthood more excellent

Is and the Levitical, for the Levitical Priests repeatown Sins, and then for those of the People, whereas Christ did not offer more than one Sacrifice,
and that not for himself (for he had no Sin, nor
was Guile found in his Month) but for other miserable Sinners, such as we all are. He likewise did
not reiterate this Sacrifice, but only offer'd it once.

Heb. 8. In the Eighth Chapter to the Hebrews the Apostle recapitulates what he had said in the foregoing Chapter, about the Celestial and Eternal Priest-

9. hood of Christ. In the Ninth Chapter he repeats Ver. 12, 14. three or four times the Word Once, Verse 12. he names One Sacrifice, and Verse 14. One Offering,

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Thus far the Apostle treats of the Priesthood and Sacrifice of Christ. Now, as in the Words. According to the Order of Melchisedec, there is a great Mystery, fince by them the Apostle proves the Eternal Priefthood of Chrift, so in that Word Once, so often repeated by the same Apostle, there is likewise a great Mystery, inasmuch as by it two Things are prov'd. First, That there is no other Sacrifice to obtain Pardon of Sins by than that alone which our Saviour offer'd. And, Secondly, That this Sacrifice is and ever will be of the same Virtue and Efficacy as it was the very Day, Hour and Minute Christ offer'd it; for which reason it neither can nor ought to be reiterated without doing great Injury to our bleffed Saviour; as if the Sacrifice he had once offer'd were not sole-sufficient to obtain Forgiveness of all our Sins, and therefore there was either occasion for a new Sacrifice. or at least that the old should be repeated. All that have been or shall be fav'd, not only after the Death of Christ, but even before, as high as the. first just Man Abel down to the last, are and shall be fav'd, thro' the Virtue of this only Sacrifice once offer'd. For then must he often have suffer'd since the Foundation of the World, but now once in the end of the World hath he appear'd to put away Sin by the Sacrifice of himself. These are the Words of St. Paul, against which those of St. John in the Revelations make nothing, viz. That the Lamb Rev. 13. 8, (Christ) has been slain from the Foundation of the World; for Christ did not die but once, and that was under the Reign of the Emperor Tiberius, which is now above 1700 Years ago. Then how came St. John to fay he was flain from the beginning of the World? I will tell you; St. John meant the Sacrifice which Christ had offer'd not only benefited those that liv'd in his Time, or ever afterwards, but even fuch as liv'd long before, nay as high as the beginning of the World. For all

Gen, 3. 15 that before the Death of Christ believ'd the Seed of the Woman (which was Christ) should bruize the Serpent's Head, (that is, that of the Devil) were sav'd as well as those that after Christ's Death believ'd he was come, and had by dying conquer'd the Devil. In the same God whom we believe they believ'd, had the same Faith which we have, were sav'd by the same Sacrifice once offer'd as we are, and had the same Sacraments, as to Substance, as we have. So St. Paul testifies, where he says,

i Cor. 10. 1, Moreover, Brethren, I would not that ye should be ignorant, how that all our Forefathers were under

2) the Cloud, and all pass'd thro' the Sea. And were all baptiz'd unto Moses in the Cloud, and in the 3, Sea. And did all eat the same Spiritual Meat:

And did all drink the same Spiritual Drink, for they all drank of that Spiritual Rock that follow'd them, and that Rock was Christ. Now the Difference betwixt the Fews and us is, that they believe Christ the Messias is yet to come, and we believe he is already come, and has fulfill'd all that was written of him. From hence we must conclude, that by this only Sacrifice which Fesus Christ offer'd, and that but once, he has fanctify'd for ever all that have been in the World from the beginning, are at present, or shall be to the end. God therefore that has bestow'd such Mercy on us grant us his Grace, tho' we be Sons of Wrath and his Enemies, that we may continue constant and persevere in this Faith, and that persevering we may live in Holiness and Righteousness all the Days of our Lives.

Two Sorts The Holy Scripture, as you may have observed, of Priests. makes mention of Two Sorts of Priests which offer'd Attonements for Sins. First, Those of the Order of Aaron. And, Secondly, Those of the Order of Melchisedec. According to the Order of Aaron there have been many, because being Mortal they dy'd and others succeeded in their

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room. But, according to that of Melchisedec, there never was but one, and that one is Christ. who, being Eternal Prieft, and his Sacrifice of Eternal Virtue, could not admit of a Companion, fince he was fole-fufficient. This Priesthood shall endure for ever, and is appropriated to the New Testament, in which there neither is nor can be more than one only Sacrifice, which likewife can allow of no Companion or Successor in its Office. and all this because Christ is Eternal Priest, and his Sacrifice, but once offer'd, of Eternal Virtue. If therefore the Romish Priests, who say they offer Christ as a Sacrifice for the Sins of Men, be instituted by God, they must either be so according to the Order of Aaron, or according to that of Melchisedec, (for these are the only two Orders mention'd in the Holy Scripture) but they are not Priests according to the Order of Auron, because that ceas'd on the Death of Christ, neither can they be according to that of Melchisedec, by reafon that Order admits of but one only Priest, who is Fesus Christ, therefore, being of neither of these Orders, they cannot be inflituted by God, and confequently are not his Priests but the Devil's, and fo Priests of Baal. May therefore God Almighty please to convert them, or if they are Vessels of Wrath break them with a Rod of Iron, that they may not be able to do any more Damage to Christ's Spoufe the Church, redeem'd by his precious Blood. I hope in the Omnipotent God that one Day he will have Mercy on my poor Mother Spain, and fend the true Elijah, that by the Power of the Divine Word, he may destroy the false Prophets and filthy Priests.

Over and above the Expiatory Sacrifice we have already treated of, there is that which is call'd \* Eu-\*Eixaei-chariftical, from returning of Thanks. This Sacri-sia, Grafice is or ought to be offer'd by every faithful tiarum A-Catholick Christian, and he neither is nor ought

to be esteem'd such, who neglects to offer it. What manner of Sacrifice this is we have already shown at the beginning of this our Treatise of the Mass. Now if every Christian offer to God this kind of Sacrifice, it follows from thence that every Christian, since he offers Sacrifice, is a Priest, wherefore God commanded Moses to speak to all the

Lxod. 19. 6. People of Israel these Words, And ye shall be unto me a Kingdom of Priests, and an Holy Nation, &c. And so St. Peter, speaking to all the Faithful, tells

set. 2. 9 them, But ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People, that ye should shew forth the Praises of him who hath call'd you out of Darkness into his marvellous Light, &c. St. John in his Revelations, discoursing with the

Rev. 5. 10. Lamb, fays, Thou hast made us unto our God Kings and Priests. Let us conclude from what has been faid, that Christ only is the Priest, who offering himself, and that but once, obtain'd Forgiveness of our Sins, as likewise that all the Faithful are Priests. who every Day, every Hour, nay, every Minute offer up Sacrifices of Prayer and Praise to God. But why are we thus oblig'd to Praise and give Thanks to God? Why, for all those Benefits both our Souls and Bodies receive daily from him, yet more particularly for that inestimable Benefit we are all Partakers of, thro' our Saviour Christ's Death and Passion. By the Sin of the first Adam we are all made Sinners and Servants of Sin, Sons of Wrath, Enemies of God, and confequently were condem'd to two forts of Death, Temporal and Eternal, both as to Body and Soul. We were Srangers in the Common-wealth of Israel, in the House of God, therefore all the Good in us was either lost and banish'd from us, or corrupted in us by Sin, in a manner that we could never think well, and much less do so. The Cause of all this

Rom. 5. 12. was Sin, Which, as St. Paul says, enter'd the World by Adam and by that Death, and so Death went o-

ver all Men, for that all had finn'd. On the contrary, by the Justice of the second Adam (Christ) thro' his Obedience by his Death and Passion (for his Obedience was not less effectual to save us than the Disobedience of the first Adam was to condemn us) we are become just and good, free from Sin, Sons and Friends to God, Heirs of Eternal Life, Citizens of the Heavenly Ferusalem, desirous of doing Good and Enemies of Evil, and all that was bad in us before is hereby turn'd to good, inasmuch as Grace came into the World by Christ, and by Grace Life. O my God how ineffable is thy Mercy and Goodness, who hast so lov'd the John 3. 16. sinful World as to give thy only begotten Son, that whoever believ'd in him might not perish but have Everlasting Life, &c. Now if God so lov'd the World that he spar'd not even his only begetten. Son but yielded him up a Sacrifice for our sakes, how shall he not with him give us all things also? Who shall lay any thing to the charge of God's Elect? and the rest which St. Paul says to this purpose in his Epistle to the Romans. He had also said before, But God commendeth his Love towards us, in that while we were yet Sinners Christ died for us. And presently after, Much more then, being now justify'd by his Blood, shall we be sav'd from Wrath through him. For if when we were Enemies we were reconcil'd to God by the Death of his Son, much more being reconcil'd shall be sav'd by his Life, &c. Whoever has a mind to know and meditate upon what Christ did and suffer'd to obtain Parden of our Sins and reconcile us to his Father, must read the History of the Four Evangelists, where the Life and Death of our Saviour is treated of at large. He will there find all his Life, from the Hour of his Birth to that of his Death, was nothing but Afflictions, Miseries and Calamities. For what Mifery can there be greater than to be born in a Manger among Beafts? What to fly into a ftrange .

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strange Country, which he did foon after his Birth to avoid Herod, who fought to kill him? But to what Country did he fly? Why, to a Country of a strange Tongue and an Idolatrous Religion. In fuch cases it is a great Comfort to find People of ones own Nation, but much greater to meet with those of ones own Persuasion in Matters of Faith. I should too much expatiate should I thus proceed to shew the Life of Christ. I refer my felf therefore to the Evangelists. Now if our Saviour's Life was thus miserable, as it will appear to those that fearch into it, yet much more difastrous was his Death, fince as a Transgressor both of the Divine and Human Law he was publickly fentenc'd to die on the Cross, which fort of Punishment was not inflicted but upon those that were convicted of the most enormous and execrable Crimes. So the Holy Scripture pronounces

Deut. 21.23. fuch a Sentence, where it fays Curfed be he that is hang'd on a Tree. And fo St. Paul, speaking of

Gal. 3. 13. the Sufferings of our Redeemer, says, Christ hath redeemed us from the Curse of the Law being made a Curse for us, for it is written Cursed is every one that hangeth on a Tree. Also the same Apostle in

Philip. 2. 8. his Epistle to the Philippians says, Christ humbled himself and became obedient unto Death, even the Death of the Cross. Now all this he suffer'd exteriorly as to his Body, was nothing in respect of the Agonies his Soul underwent. This was the insupportable Weight of Sins, not his own, for he was guilty of none, but those of all Mankind which God had put upon him, of which Christ was so sensible that when he pray'd in the Garden he

Luke 22.42. said, Father, if it be thy Will let this Cup pass from me, nevertheless not mine but thy Will be done. Nay his Grief was so great that an Angel came from Heaven and comforted him, yet for all that we read his Agony was so extraordinary that his Sweat, like great Drops of Blood, fell to the

Ground:

Ground; so that in a manner being forfaken of his Father, and loaded with a multitude of Iniquities, not his own but ours, he cry'd with a loud Voice a little before he expir'd, Eli, Eli, lama Sa- Matt. 27.46. bachthani? My God, my God, why hast thou forsaken me? You see here, Christian Reader, Christ thrust, as it were, into Hell, wrestling with Death. Sin and the Devil, who at length overcame him; vet their Joy does not last long, for being aided by his Divine Power he at last conquer'd them. so that they never durst more make Head against him. So St. Peter speaks, Whom God hath raised Acts 2.24 up, having loos'd the Pains of Death, because it was not possible he should be holden of it. Thus Christ acquitted himself victoriously in this cruel and bloody Battel, fatisfying his Father at the fame time for our Transgressions and reconciling us to him. Read for this purpose the Fifty Third of Isaiah, who does not there speak as a Prophet prophecying what should happen to Christ, but rather as an Evangelist relating all that had already befallen him. His Words are, Surely he hath born Isaiah 53.4, our Griefs, and carry'd our Sorrows; yet did we esteem him stricken, smitten of God, and afflicted. Also Verse the Fifth, But he was wounded for our 50 Transgressions, he was bruised for our Iniquities: The Chastisement of our Peace was upon him, and with his Stripes ove are healed. Likewise Verse the Sixth, 6, &cc. All we like Sheep have gone astray, we have turn'd every one to his own way, and the Lord hath laid on him the Iniquity of us all, &c. Moreover Verse the Eleventh, He Shall see of the Travel of his II. Soul and shall be satisfy'd: By his Knowledge shall my Righteons Servant justifie many, for he shall bear their Iniquities. This is an admirable Chapter against the obstinate Jews, who expect a Messias exceeding powerful in this World, a mighty Warrior that shall kill and slay, whereas the Prophet here paints our Saviour humble to the last degree,

and one that underwent Chastisement both from God and Man without the least Resentment. This Chapter is likewise admirable to prove the Divinity of the Son of God, of Messias, of our Christ. For who could by Faith, which the Prophet terms Knowledge, justisse Man as he has done? Who can do Justice and take away the Sins of Men but God alone? Yet Christ has done this, therefore

Matt. 9.6, he is God. The same Christ says he has Power on Earth to forgive Sins, and therefore said to the Paralytick Person, Son, he of good Chear, thy Sins are forgiven thee, which made the Scribes say he had

Sins are forgiven thee. There are many other Places in the Scripture that confirm what I have faid, but this shall suffice.

This Benefit of the Death and Passion of Christ, propos'd in general for all Men, St. Paul thro' Faith applies to himself in these Words, I am trucify'd with Christ, nevertheless I live, yet not I but Christ liveth in me, and the Life which I now live in the Flesh I live by the Faith of the Son of God, who lov'd me and gave himself for me. He that has a mind to enjoy this Benefit propos'd to all Men must therefore learn of St. Paul how to apply it thro' Faith, for whosever shall do otherwise let him be assured to the shall never succeed. Those on-

wer'd for our Offences, and rais'd again for our fustification. He that does not believe this of himfelf shall be condemn'd: The Death of Christ will do him no good. Whereas he, on the contrary, that does believe it shall be sav'd, and being so

8.38. fav'd shall be certain That neither Death nor Life,
Angels nor Principalities nor Powers, nor Things pre-

39. Sent nor things to come; nor Height, nor Depth, nor any other Creature, shall be able to separate him from the Love of God which is in Jesus Christ our Lord. His Divine Majesty therefore augment this Faith

Faith in us; it is his Gift. The Christian, being thus arm'd with the Armour of Faith, will be able to undergo patiently, nay chearfully for the fake of Christ, Tribulation, Sorrow, Persecution, Hunger, Thirst, Nakedness, Danger, the Sword, Fire or Dishonour, for to all these Things the Hour we believe fincerely in Christ we must submit. The Disciple sure is not to be more exempted from these than the Master. God therefore augment our Faith, and give us Constancy in Adversity, fince without it we can do nothing, but with it all Things. This St. Paul was very fenfible of when he faid, I can do all things thro' Christ who strengthe-Philip. 4.13. neth me. God therefore loving us so excessively that he spar'd not even his only begotten Son, but sacrific'd him for us, and we being bought not with 1 Pec. 1.18. Gold or Silver, but a much more inestimable 1 Cor. 6, 20. Treasure, viz. the precious Blood of Christ, a Lamb without Blemish; let us not debase nor fubject our selves to Vice and Sin, but let us rather esteem and apply our selves to Virtue since we are Friends, Sons and Heirs of God, and Coheirs with Jesus Christ, and this to the end God may not be offended at, but rather rejoice in us, nor Christ be affronted at but rather please himself with calling us Brothers, Friends and Companions.

There are exceeding many Places in the Holy Scripture, where the Holy Ghost exhorts and invites us to live piously and godly; yet of all these I have chosen but one, which makes the most to my purpose, inasmuch as there is mention made of both Kinds of Sacrifice, viz. of the Propitiatory which Christ offer'd only once for us, and of the Eucharistical which we our selves offer every Moment, or at least ought so to do. The Holy Ghost then exhorts us by the Mouth of St. Paul after this manner. Be ye therefore Followers of Christ as Ephel. 5. 15 dear Children; and walk in Love, as Christ also hath

loved us, and hath given himself for us, an Offering and a Sacrifice to God of a sweet-smelling Savour. But Fornication, and all Uncleanness, or Covetousness, let it not be once nam'd among ye as unbecoming Saints; neither Filthiness, nor foolish Talking, nor Jesting, which are not convenient, but rather giving of Thanks, &c. All this Chapter is a con-

tinu'd Exhortation to an Holy Life. Let not a Man think, because he calls himself a Christian, has been baptiz'd, declares he believes in God, or that he has been bred in the Church, whose Sermons he frequents, or celebrates the Holy Supper; let him not think, I fay, that on this Account only he shall be fav'd, for he may depend on my Word he shall not be so, unless he withal keep the Com-

Matt. 19.17. mandments of God. Whoever will enter into Life must keep the Commandments, fays Christ, Thou Shalt do no Murther, Thou Shalt not commit Adultery, &c. Hypocrites can and do do the one but not the other, for that cannot be without a true and lively Faith, which Hypocrites and bad Christians are not capable of. An outward Appearance only, a dead Faith, or that which is barely imaginary, is not the Faith that justifies. It must be the true, lively and fincere Faith, which on all Occasions produces the Fruits of Charity; for as true Fire cannot be without some Warmth, and the more the Fire the greater the Heat, so true Faith cannot be without good Works, and the greater the Faith the greater the Work: On the contrary, as painted Fire cannot warm, so cannot dead Faith work. God requires such Perfection in us, as that we not only do well and commit no ill, but even that we do not so much as converse with bad Men,

tho' as Hypocrites they stile us Brethren. So the 1 Cor. 5. 11. Apostle enjoins, If any, calling himself our Brother, should be a Fornicator, a covetous Person, an Idolater, a Railer, a Drunkard, or an Extortioner, that we should not so much as eat with him; the Rea-

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fon whereof he gives in his Epistle to the Thessalonians, And have no Conversation with him, fays 2 Thes. 2.24. he, that he may be asham'd. Also in that to the Romans he commands, That we mark them that Rom. 16.17. cause Divisions and Offences. Likewise St. John in his Second Epistle orders us, That we do not Salute 2 John vice. them, nor bid them God speed. Such as this must be the Life of every Christian that has a mind to receive and enjoy the Benefit of Christ's Sacrifice. He that shall not be so perfect (for alas! who is there that can be fo?) must beg of God to make him fo. Let him lament and deplore his Imperfection before God, and befeech him to give him Grace, that he may become perfect. Let him believe the Lord is fo good that he will accept fuch a Prayer when it proceeds from a contrite Heart, and thereby he may supply all his Defects. By these means we may be in a Condition to enjoy the Benefits of Christ's Sacrifice which he underwent once for us on the Cross. We have already prov'd Christ to be our only High-Priest, and that his Body and Blood which he offer'd but once for us on the Cross is the true, only, and never reiterated expiatory Sacrifice, by which our Sins are forgiven, and we for ever fanctify'd. Now let us, according to our Promise, treat of the Institution of the Lord's Supper, and so conclude this Tract.

Our Lord weil knowing our Carelessness, Neg-The Institutional ligence and Forgetfulness of Things relating to our tion of the Salvation, instituted as a Memorandum of the Be-Lord's nesses of his Death and Passion, the most Holy and Supper. Blessed Sacrament of his precious Body and Blood, which he submitted to the Cross and shed for our sakes; which Sacrifice he intended to remember us of all he suffer'd for us, and the Advantages we receive by a Commemoration of it. As often 1 Cor. 11.26 as ye do this, says Christ by St. Paul, (that is, celebrate his most Holy Supper) ye remember the Lord's G g 2 Death

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Death'till be come. But once only did Christ offer himself for us, and yet by that sole Offering he obtain'd a general Remission of our Sins, nevertheless he will have us always keep this Benefit in our Memories, and to assist us therein instituted this Sacrament, which he has commanded us to receive not only once but many times. This Inftitution of the Lord's Supper is related by the Evangelists St. Matthew, St. Mark, and St. Luke, but much more at large by the Apostle St. Paul, in his First Epistle to the Corinthians, Chapter the Eleventh, as also in the Tenth Chapter, where he begins only to treat of it. Let us hear what St. Paul fays concerning this Institution of our ever-blessed Saviour. For I have received of the Lord, fays he, that which also I deliver unto you, that the Lord

Jesus, the same Night in which he was betray'd, took Bread; And when he had given Thanks he brake it, and said, Take, eat; this is my Body which is broken for you: This do in Remembrance of

me. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood: This do ye, as oft as ye

drink it, in Remembrance of me. For as often as ye eat this Bread and drink this Cup ye shew the

Lord's Death 'till he come. Wherefore, concludes St. Paul, whoever shall eat this Bread and drink this Cup of the Lord unworthily, shall be guilty of

the Body and Blood of the Lord. But let a Man examine himself, proceeds he, and so let him eat of

that Bread and drink of that Cup; for he that eateth and drinketh unworthily eateth and drinketh Damnation to himself, not discerning the Lord's Body. Thus far St. Paul.

We have thus heard how the Lord celebrated his Holy Supper, and therein how he instituted the most blessed Sacrament of his Body and Blood. The fame Order our Saviour Fesus Christ observ'd in celebrating this most holy Sacrament, the same

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did his Apostles afterwards practife. Likewise the fame, as we have already faid, was observ'd in the Church during a Thousand Years, tho' it be true before that space of Time was accomplish'd, Satan, envying the great Benefit and Comfort we receiv'd from this Sacrament, began to corrupt and confound it, adding many Things as to the Ceremonial Part of it; and, after those Thousand Years were past, proceeded to attack it in earnest, conjuring up an Idol made of Paste between two Irons which he caus'd to be ador'd and worship'd. neither more nor less than if it had been God himfelf who created both Heaven and Earth. Yet during all this time of Ignorance and Idolatry did not the Lord a whit forfake his Church, but ever and anon rais'd up some true Prophet, some Holy Man or Men, who being mov'd by an hearty Zeal for the Service of God, and despising the Dangers that threaten'd them for fo doing, argu'd to the whole World the horrible Idolatry of those that fold an inconfiderable Wafer for the true God. But more particularly in these our latter Days has the Lord rais'd up many Pious and Learned Men, who with great Zeal, Constancy and Courage, tho' but mean Persons of themselves, have oppos'd the Tyranny of Antichrift, and all the Potentates of the World, who had been enflav'd and bewitch'd by the false Doctrine of the Church of Rome. But God has so bless'd their Work, (as he heretofore did that of the Apostles, who were in like manner mean and poor People) that they have thrown the Mass. Wafer and God Bread to the Ground, which our Adversaries have rais'd and plac'd in the room of our Saviour at the Holy Supper, which Christ instituted and celebrated with his Disciples, the Night before he fuffer'd. Let all that have Eyes to fee, fee, and all that have Ears to hear, hear, to the end that fo feeing and hearing they may be able to judge of the Truth I am going to Gg3

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deliver. For this purpose I will place here the Form and Order of Celebrating the Holy Sacrament of the Lord's Supper observ'd in our Churches, which God thro' means of the aforesaid good Men has reform'd in our Days,

Manner of It is to be observ'd, the Sunday before Celebrat-

Celebrating ing this Holy Sacrament, the Minister admonishes the Sacra-the People to dispose and prepare themselves for Reform'd receiving it worthily, and with that Reverence it Churches. requires. And as for Youth that are just arriv'd at the Age of Discretion, he advises not to bring those to the Holy Table, 'till such time as they have been well instructed and taught the Principles of the Christian Faith, and made publick Profession thereof in the Church. Also as to Strangers and New-Comers, who it may be are ignorant and not vers'd in Religion, he orders all fuch to come and be taught what they ought to know, especially at this Juncture. On the Day of Celebrating, the Minister, at the end of his Sermon, touches something on this Mystery, and, if occasion be, his whole Discourse runs on that Head, the better to make the People fenfible what our Saviour meant by this Mystery, and how it ought to be Celebrated.

After the Minister has Pray'd publickly, the general Confession being made in the Name of the People, he fays with a loud Voice, the Bread and Wine being ready plac'd on the Table, Dearly beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth, &c. as you will find in the Form of Common Prayer us'd in the Church of England, to which I refer you.

Now let us proceed to show the Form of Excommunicating, or excluding from the Holy Table all that are not worthy to receive the Sacrament. The Form is this, and pronounc'd by the Mini-

iter before the Communion,

Te have heard, Brethren, how our Lord and Sa- Form of viour Jesus Christ celebrated his blessed Supper with excluding his Disciples, to which Strangers, that is, those that from the are not of the Company of the Faithful, are not to Holy Table. be admitted. In pursuance therefore of this Rule, and in the Name, and by the Authority of our Lord Jesus Christ, I Excommunicate all Idolaters, Bla-Sphemers, Despisers of God, Hereticks and Schismaticks that devise Sects to break the Unity of the Church. I alfo Excommunicate all Perjur'd Persons. all Rebellious Children, either to their Fathers, Mothers or Superiors, as likewise all seditions Subjects, factious Reformers of the State, Rebels, contentious and perverse Spirits, Adulterers, Fornicators, Thieves and Robbers, Homicides, Liars, Slanderers, Deceivers, Covetous Men, Wizzards and Witches, Usurers, False Witnesses, Drunkards, Gluttons, and, in a Word, all that live wicked and scandalous Lives, enjoining them that they do not presume to approach the Holy Table, unless they truly and sincerely repent of their Sins, lest they defile and contaminate the Sacred Viands prepar'd by our Saviour Christ for the Faithful only. What follows is an Exhortation of the Minister's before receiving the blessed Sacrament.

"Now let every one, fays he, according to the "Admonition of St. Paul, prove and examine his "Conscience to find if he repents fincerely of his "Sins, and abhors them with real Grief for ha-"ving committed them against the Divine Good-"ness, and if he defires to live for the future con-"formable to the Will of God. But let him a-"bove all consider, if he puts entire Considence "in God's Mercy, feeks his Salvation entirely thro' " Fefus Christ, and if, renouncing all Enmity and "Hatred, he has refolv'd to live in Love and Cha-"rity with his Neighbour. If we have these Sen-"timents in our Hearts, we need not fear but God "will accept us and acknowledge us for his Sons, "nor need we doubt, in this Case, but our Lord and 66 Saviour Gg4

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"Saviour Jesus Christ will admit us to his Holy "Table, to communicate in that Sacrament which

" he celebrated with his Disciples.

"And yet for all this we find great Backward-"ness and Weakness in our selves, inasmuch as we "have no perfect Faith, but are too much inclin'd "to Incredulity, having not fo entirely given up "our felves to ferve God as we ought, being al-"ways in Conflict with Carnal Concupifcence: "Nevertheless fince God, thro' his Mercy, has "imprinted on our Hearts his Holy Gospel to en-"able us to refift Incredulity, and renounce our "corrupt Inclinations and worldly Defires, that we "may comply with his Justice, and obey his Sa-"cred Commands, we are affur'd the Vice and "Imperfection in us will not hinder him from ac-"cepting us, but that, on the contrary, he will "make us worthy of the Benefits that flow from "his spiritual Banquet: For we do not come to "him any ways to justifie our felves, by affirming "we are perfect and just, but rather come to feek, "with earnest Desire, our Life in Christ, confes-" fing we are in a manner dead, that is, void both "of Faith and Merit. We are sensible this Sacra-"ment is a fort of Physick for those that are af-"flicted with spiritual Infirmities, and that all that "our Redeemer Christ requires of us is, that we " should be truly forrowful for our Sins, and have "our only Delight and Satisfaction in him alone. "Let us then trust in the Promises which Christ,

"Let us then trust in the Promises which Christ, "who is infallible Truth, pronounc'd with his "Mouth, viz. That he would infallibly make us "Partakers of his Body and Blood, that we might possess them entirely, after such manner that he might live in us and we in him. For tho' we see only Bread and Wine, yet are we sure he will fulfil spiritually in our Souls all that he shows exteriorly in these Signs, inasmuch as we are certain he is the Celestial Bread that nourishes

" us and maintains us in Eternal Life. Let us not "then be ungrateful to the Infinite Goodness of " Fesus Christ our Saviour, who has fet us above all his Riches, and preferr'd us to the glorious "Advantages of his Bleffed Table, for in giving "himself to us he testifies whatever is his is ours. "We receive then this most Holy Sacrament as a " certain Pledge of his Love and Affection to-" wards us, and are made as much Partakers of "the Benefits of his Death and Passion as if we "had fuffer'd them for our felves. Let us not "then be so perverse as to refuse coming to this "Holy Banquet, which our Lord Christ has fo "kindly invited us to by his Word. But rather, "out of the great Esteem we ought to have for "this most precious Gift, let us present our selves "chearfully with an ardent Zeal and a faithful "Heart, that he may make us capable of receiving " fo great a Bleffing.

"For this end let us lift up our fluggish Souls and finful Hearts, where Christ in Glory sits at the Right Hand of his Father, and let us not busie our selves nor loiter in these Earthly Elements, which we see with our Eyes and touch with our Hands, nor seek our Saviour there, as if he were enclosed in Bread and Wine. For hereby our Souls will be disposed to be nourished and vivisity'd with his Substance. Let us content our selves therefore to hold the Bread and Wine for only Signs and Tokens, searching spiritually for the Truth where the Word of God has pro-

" mis'd we shall find it.

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This Exhortation being thus ended, the Minifters distribute to the People the Bread and Wine, having first admonish'd them to come to receive it with all the Reverence due to it. Then some Psalms are sung, or some Passages out of the Holy Scriptures read with a loud Voice. After all have

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communicated they fall on their Knees, and give Thanks to God in this manner.

The Almighty and Ever-living God, we most heartily Thanksgiv-thank thee for that thou hast vouchsaf'd to feed us, ing after who have duly receiv'd these Holy Mysteries, with Communithe spiritual Food of the most precious Body and on.

Blood of thy Son our Saviour Jesus Christ, and hast

Blood of thy Son our Saviour Jesus Christ, and hast assurant the Mystical Body of thy Favour and Goodness towards us, and that we are very Members incorporated in the Mystical Body of thy Son, which is the blessed Company of all faithful People, and are also Heirs, thro' Hope, of thy Everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dearly beloved Son. And we most humbly beseech thee, Heavenly Father, so to assist us with thy Grace, that we may continue in that Holy Fellowship, and do all such good Works as thou hast prepar'd for us to do, thro' Jesus Christ our Lord, to whom with thee and the Holy Ghost be all Honour and Glory World without end. Amen.

This being over the Minister dismisses the Peo-The Bene-ple with this or the like Benediction. The Peace diction. of God, which passes all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and the Blessing of God the Father, God the Son, and God the Holy Ghost be among ye, and remain

with ye always. Amen.

Now every one that shall, without Passion or Prejudice, read what we have said concerning Celebrating the Holy Supper, must acknowledge that Form the Reform'd Churches use is that which Jesus Christ our King, Priest and Prophet instituted, his Apostles practis'd and taught, and the whole Church for several Centuries of Years us'd; and that, on the contrary, the Mass our Adversaries make use of and cry up so much, bears no manner of Comparison with the Holy Supper of the Lord, but is altogether contrary to it in every thing, informuch that where the one is the other cannot be;

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for how can Light join with Darkness, the Table of Christ with the Table of Devils, or God with Belial? Now to the end all Christians, of my Nation especially, for whose fake I have taken all these Pains, (if it can be call'd Pains to carry on a Work with all imaginable Delight and Satisfaction) may eafily come to understand what I alledge, I shall proceed to shew, First, The Conformity and A- How our greement between the Holy Supper celebrated in the Saviour's Reform'd Churches, and that instituted by our Institution of the Sa-Lord. And, Secondly, The Difference and Con-crament trariety between our Saviour's Institution and the and our Prophane Mass, which the Pope has invented, and Imitation differs with fo often fold for Mony. that of the

First then, Jesus Christ instituted his Holy Sup-Church of per, and commanded his Apostles to celebrate it af-Rome. ter the manner they faw him do. The Reform'd Churches use the same manner, as may be observ'd by comparing it with the feveral Relations of the Evangelists, St. Matthew, St. Mark and St. Luke, Mat. 26. 26. as likewise with that of the Apostle St. Paul. If Mark 14.22, this be fo, then must our Lord's Supper be the 1 Cor. 11.24 Supper of the Lord. Now 'tis acknowledged by all, that the prophane Mass has been compos'd by many Popes; for Example, one invented the Confiteor, another the Introitus, a third the Kyrie-eleyson, a fourth the Gloria in Excelsis, a fifth the Gradual, a fixth the Offertory, a feventh the Canon, an eighth the Mememto's, a ninth the Te igitur, and a tenth the Communicantes. Others ordain'd that the Bread and Wine in the Mass should be without Leaven, others that Water should be mix'd with the Wine, others that the Bread should be ador'd, as being no longer Bread, but God that created Heaven and Earth, &c. Others invented the Agnus Dei, and the like, too many to be enumerated here. None of these things Christ ordain'd or commanded to be us'd, but which have, on the contrary, been invented by divers Popes, and at divers times, whence

Adversaries alledge.

Secondly, Christ in Celebrating his Holy Supper did not change his Garments, neither do the Reform'd Ministers do so, therefore their Sacrament must be the Supper of the Lord. But the Popish Priests, whenever they are about to say Mass, do nothing but cloath and uncloath themfelves, and every Habit, how inconfiderable foever, must forfooth contain great Mysteries, which they have attributed to it without any Warrant from the Word of God, and all this to amuse and impose on the poor ignorant People. Moreover the Priest that says Mass must have his Head shav'd, and a Circle of Hair left which he calls a Crown, yet wherein he imitates neither our Saviour nor his Apostles, who never had any such thing, but rather the Pagan Priests, who, accord-Barne 6. 30. ing to Barne, had their Heads and Beards shav'd.

Thirdly, Christ us'd only common Bread serv'd in at Table when he supp'd with his Apostles; the same do the Reform'd Churches, therefore their Sacrament must be the Supper of the Lord: Whereas the Popish Priests use a sort of Past printed between two Irons, which is not properly Bread but a Waser, therefore their Mass cannot be the

Supper of the Lord.

Fourthly, Christ instituted his blessed Supper on a Table, so do the Reform'd Churches Celebrate it, and not on an Altar. The Altar was for Sacrificing, but Sacrifices ceas'd on the Death of Christ, therefore have we no occasion for any such thing. A Table is for Supping, and the Lord's Supper St. Paul calls it, wherefore being a Supper it ought not to be celebrated on an Altar but a Table, therefore it follows our Sacrament is the Supper of the Lord. On the contrary, the Popish Priests think

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it necessary to have an Altar, which they term Confecrated, that is, an Altar with a Box of Relicks plac'd in some hole in the middle of it, which they call a Sepulchre. Now where the Altar happens not to be Consecrated then is there a Marble, which they nevertheless call the Consecrated Altar, on the top of which is a Box for the Linnen Cloaths they use, wherein they also keep their Sacrament or Host wrap'd up, and that, I suppose, makes it Consecrated, all which is contain'd in their Rationale Divinorum.

Fifthly, Christ in Celebrating his blessed Supper preach'd and taught his Disciples, so do the Reform'd Ministers, for never is there any Sacrament but they preach and teach the Communicants. therefore our Sacrament must be the true Supper of the Lord. Now the Popish Priest only mumbles over certain Prayers between his Teeth, and uses divers odd ridiculous Gestures. Sometimes he turns his Face to the People, sometimes his Back; now he goes to one fide of the Altar, and now to the other, bowing fometimes much, at other times little; fometimes he bauls aloud, and then on a fudden finks fo low he cannot be heard. Now he lifts up his Arms, then drops them down again, standing as if he were Thunder-struck, having his Vestment all the while born up by a Boy with a lighted Wax-Candle in his Hand. In short, all his Actions are such, that he seems rather a Frantick than a fober Divine. Let our Adversaries tell me whenever Christ or his Apostles did so, or commanded any fuch thing to be done. If they cannot, as I know they cannot, I must conclude their Mass is not the Lord's Supper, but a Prophanation of it.

Sixthly, Christ Celebrating his Holy Supper spake in the vulgar Tongue, that all might understand him; the same do our Reform'd Ministers, therefore our Sacrament must be the Supper of the Lord. Now

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which, it may be, the greater part of the Priests themselves do not understand, which is altogether themselves do not understand, which is altogether to the Corinthians, where he shows an Unknown Tongue ought not to be us'd in the Church lest no Body understand it. For this reason also our Adversary's Mass cannot be the Supper of the Lord.

Seventhly, Christ, in celebrating his Blessed Sacrament, first brake the Bread, and afterwards gave it to his Disciples. The same do the Reform'd Ministers, first breaking it, and then giving it to the Communicants; whereas the Popish Priest does not observe this Order in celebrating his Mass. He first says certain Words over the Waser, and afterwards breaks it at pleasure, (or rather, as they say, he breaks the Accidents of it, for they will not allow it to continue Bread after the Consecration, but affirm it to be transubstantiated into the real Body of Christ;) but Jesus Christ sirst brake the Bread and afterwards spake the Words, therefore the Mass cannot be the Supper of the Lord.

Eighthly, Christ, after he had broke the Bread, said, Hoc est Corpus meum, &c. This is my Body, &c. The same do the Reform'd Ministers say, without adding to or diminishing our Saviour's Words, therefore our Sacrament must be the true Supper of the Lord. But the Popish Priest, without breaking the Bread, pronounces these Sacred Words, yet not contenting himself with them alone adds the Word enim, saying Hoc enim est Corpus meum, For this is my Body: Therefore the Popish Mass cannot be the Supper of the Lord, since it is not celebrated precisely as our Saviour instituted it.

Ninthly, Christ sitting at the Holy Table with his Apostles said, Take, eat, &c. The same says the Reform'd Minister, who never celebrates the Holy

Holy Supper but all communicate jointly with him, therefore our Sacrament must be the Lord's Supper. Now the Popish Priest only shows the Bread and Wine to the People on their Knees that they may worship it, without giving any part thereof to them, which nevertheless is contrary not only to all that Christ ordain'd, but even to the Custom of the Primitive Christians, as may be plainly perceiv'd by the Canons of Anacletus and Calixius, where it is order'd, under the Penalty of Excommunication, that all should Communicate after the Confecration. The fame is ordain'd by the Canon call'd of the Apostles, as likewise in the Council of Tholouse. From hence it follows that the Mass, especially such as they have it now adays, was not instituted by Jesus Christ, nor celebrated by his Holy Apostles, which being so all that hear or affift at it, all I fay, are by their own Canons Excommunicated, fince hearing the Mass they do not Communicate; but the Priest alone takes all for himself and eats it, and this contrary to what Christ and the Primitive Fathers ordain'd: Therefore I say the Mass cannot be the Supper of the Lord.

Tenthly, Christ not only gave the Bread but Wine likewise, saying Drink ye all of it, and so all Matt. 26.27. did, not even Judas excepted. So the Reform'd Mark 14.23. Minister not only gives the Bread to the Communicants, but the Wine also, saying Drink ye all of it, and so all do, conformable to the Command of Christ, therefore I must conclude our Sacrament is altogether the Lord's Supper. Now the Popish Priest gives only the Bread to the People, and that but once a Year; he does not give them the Confecrated Wine, which is entirely contrary not only to our Saviour's Institution, but even to the Custom of the Primitive Fathers who came after the Apostles, who always Communicated in both Kinds, and condemn'd those that did it but in

De confect one, as may be feen in the Book de Confectatione, Dift. 2. Cap. where it is faid All that do not receive the Sacrament in both Kinds are Infidels and Sacrilegious, let mus, &cc. them refuse which Kind they will. From hence I conclude the Mass cannot be the Supper of the Lord.

> Eleventhly, Christ gave the Bread apart and the Wine apart. The fame does the Reform'd Minister, believing the Bread to be only the Sacrament of Christ's Body, and the Wine the Sacrament only of his Blood, therefore our Sacrament must be the true Supper of the Lord. Now the Popish Priest first Consecrates, as he thinks fit, the Wafer and Wine, and then a good while after breaks the Wafer into three Parts, one of which he lets fall into the Wine and so mixes them together and drinks them, unless it be once a Year when the People are admitted to communicate, at which time the Priest only gives them part of the Confecrated Wafer, keeping the rest for himself, but as for the Wine they are not to taste a Drop of it. How can this be the Lord's Supper? but it is not,

and therefore must be a Profanation of it.

Twelfthly and Laftly, Christ ordain'd his Holy Supper in Memory of his Death and Passion, as of what he had fuffer'd once for us on the Cross The Reform'd Church commemorate the same, therefore their Sacrament must be the true Supper of the Lord. Now the Popish Priest says his Mass in Memory of the He-Saints and She-Saints, and fometimes even in Remembrance of those whose Souls are burning in Hell. Also the Mass is sometimes faid for finding Things that are loft, and that for Mony. The Priest makes use of the Mass as a Panacea against all Infirmities, but the best is, he fays he facrifices Fesus Christ in his Mass, and presents him to God the Father as an Attonement both for the Sins of the Living and Dead. this was never done but once, and that by Christ only

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only on the Crofs, nor could it be done by any other, for, as the Apostle St. Paul says in his Epi-Heb. 7.264 file to the Hebrews, It is necessary that an High-Priest who frees us from our Sins Should be Holy, Harmless, Undefil'd, Separate from Sinners, and made higher than the Heavens; who needeth not daity, as those High-Priests, (meaning the Fews) offer up Sacrifice, first for his own Sins and then for those of the People, for this he (Christ) did once when he offer'd up himself. Let us but examine the Lives of the Popif Priefts, and we shall find how difrant they are from these Qualities required in a Priest for offering Expiatory Sacrifices. I must then conclude the Popish Mass is by no means the

Supper of the Lord.

There are many other Things wherein the Holy Supper of the Lord and the Prophane Popilb Mass differ, for never did Christ ordain that at celebrating his Holy Supper we should make Interceffors of Saints, invoke them, kifs and adore their Images, or pray to them for the Souls of the Deceas'd in Purgatory; nor that in eating the Sacrament we should worship it, believing it to be the true God, or that we should preserve it in our Vestries, or carry it about Streets with Dances and the like, the Walls being all the way cover'd with rich Brocade and Silks, and the Houses shaded with Boughs, &c. all which is often done by the Papifts, especially on Corpus Christi Day. But who has commanded us to do this? Neither Christ nor his Apostles, who with all the Simplicity imaginable celebrated the Holy Supper, it must then have been invented by the Wisdom of the Flesh, which is an Enemy to God, therefore has introduc'd all these Vanities and Impieties into the Church, to make us rather forget than remember the Benefits we may have by a Commemoration of our Saviour's Death and Passion. To There

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What has been thus faid of the Mass being most

true, as we have fufficiently prov'd, we with reafon ought to detest and abhor it as a Profanation of the Lord's Supper; nor ought any one to term us Hereticks and Schismaticks for flying from it to embrace the pure and undefil'd Sacrament our Saviour instituted, his Apostles and our Ancestors celebrated for a Thousand Years. Would to God our Spaniards, like some other Nations, would at length come to understand who the Pope is, what his Bulls are, and that his Authority is but Ufurnation, with which he has deceiv'd us many Years. Would to God they would know that if the Pope curse them God will bless them, that they would know the Sanctity of the Mass is Hypocritical, fince it is only a Device to get Mony. I well conceive this will be a difficult Matter for them to do, fince they have been born and bred up in the Tyranny of Antichrift, yet am I as well fatisfy'd it will be easie for them to accomplish. if they will but feek the Grace of the Holy Ghost in fuch an Undertaking. Let them but compare what I have averr'd in these two Treatises with the Holy Scriptures, which are the only Rule of Faith by which every Christian in particular and the whole Church in general is to be guided. Let our Spaniards herein imitate the Bereans, who, Acts 17. 11. St. Luke in the Acts of the Apostles tells ye, search'd the Scriptures daily to see whether those Things St. Paul taught were so or not. Now if what we have affirm'd be the Word of God, no Time, no Custom, the never so ancient, can prevail against it; for the' on account of our Sins Falshood and Error have by little and little encroach'd on and obfour'd the Truth, yet at length must they give place to it, and to Truth Fere Postliminis, as the Lawyers speak, will recover its Primitive Possession. Alfo, altho' an ancient Custom be very difficult to eradicate, yet ought no body to prefer it to Rea-

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fon or Truth, for those two things will at last ever exclude and cast out a bad Custom, tho' never fo much rooted in us. In vain therefore do our Adversaries, whilst we endeavour to convince them by Reason and Truth, think to oppose us by ancient Customs, faying in such our Ancestors were bred, in fuch they dy'd, and we in like manner being born and bred in fuch, in like manner will die, as if Custom were of greater Validity than Truth. Custom without Truth is but an invete- Custom rate Error, and by how much it is the more in without veterate by fo much is it the more pernicious. inveterate Let us therefore, as St. Cyprian fays in his Epistle Error. to one Pompey, forsake Error and follow Truth, S. Cypr. Ewell knowing, as Esdras writes, that Truth will con- 3 Esdr. 3.38. quer, live and reign for ever. Immediately after the fame Saint fays in the fame place, Bleffed be the God of Truth, which Truth Christ shewing to us in his Gospel says, I am Truth; wherefore if we are in Christ and Christ in us, if we remain in Truth and Truth remains in us, we must consequently approve of that which is true. And a little further he fays, It is necessary, if in any respect Truth seem to stagger, that we have Recourse to the Origin of Truth, Christ, for Confirmation of what we affert. Also in another Place of the same Epistle he says, We must not look on what other Men have done before us, but only on what our Saviour Christ did, who is the Chief of all. The Holy Scripture is the only certain and infallible Guide for all our Actions, as may appear from these following Places. Holy David fays, Thy Word is a Lamp unto my Pfa. 119.105. Feet, and a Light unto my Path. Isaiah advises us Isaiah 8.20. to have Recourse to the Law and the Testimony, telling us That those that have not done so have no Light in them. St. Peter, speaking of the Doctrine 2 Peter 1.19. of the Prophets, says, Whereunto ye do well that ye take beed, as unto a Light that shineth in a dark Place, &c. The Holy Scripture teaches us that Hh 2

Fefus Christ is our only High-Priest, and that he offer'd himself once for us, which Sacrifice is of that eternal Virtue that it has fanctify'd us for ever. It also teaches there is no other Sacrifice nor ever shall be, by which we may obtain Pardon of Sins. It likewise teaches us, whoever shall offer any other Sacrifice or prefume to reiterate this, will do great Injury to Christ, inasmuch as he will thereby intimate his to be infufficient. It moreover teaches us that Jesus Christ ordain'd his last Supper, commanding we should celebrate it in Remembrance of that Sacrifice he offer'd for us once to his Father. All this in general, and every Part of it in particular, we have now by the Grace of God, to whom be the Glory, fufficiently prov'd. This is the Truth, fince it proceeds from the Word of God, in it therefore let us put our Confidence. And may the Divine Majesty give us his Grace that we may not only believe with our whole Hearts what he has reveal'd in his Holy Gospel, but also have Courage and Constancy to confess it with our Lips, and even fuffer for it whenever we are call'd fo to do. As for what Man has invented. viz. That the Pope is our High-Priest, that he is Successor to St. Peter and Christ's Vicar, that he is God upon Earth, and as fuch can pardon Sins, fetch Souls out of Purgatory, fend them thither, or place them in Heaven, I can by no means believe, nor are any of these things to be found in Holy Writ. Nor is it to be met with that the Mass now a-days us'd by the Papists is an expiatory Sacrifice, equivalent to the Death and Passion of Christ, as the Romanists alledge, but rather a Diabolical Invention with which Satan has fo long deceiv'd the World. The Apostle St. Paul, having a mind to reform the Vices that had crept into the Church of Corinth in Matters relating to the Lord's Supper, could not think of a better way than deducing that Sacrament from its Institution, and

and therefore told the Corinthians he had receiv'd 1 Cot. 11.23. of the Lord what he deliver'd to them, &c. Let us do the fame, and reftore the Holy Supper to its Primitive Institution, such as the Three Evangelists have related it to us, which if we do we cannot be counted Hereticks, but true and right Catholick Christians, tho' with many Imperfections, which nevertheless we hope God will rectifie and in his good time make us perfect. We acknowledge, own and believe God, thro' the Merits of his Son Fesus Christ, to be our Father, and the Holy Catholick, Apostolick, Universal, Orthodox Church, inafmuch as it is govern'd by the Word of God reveal'd to us in the Old and New Testament, (for otherwise she would be but our Stepmother) to be our Mother; and Wo be to him that shall not be Son of this Father and this Mother. We acknowledge, profess and believe all that this our Holy Mother professes, acknowledges and believes, all which is contain'd in the Books of the Old and New Testament, for there is nothing that either ought to be done or ought to be believ'd but is contain'd in those holy Writings. fore let us conclude this Tract by affirming whoever, tho' even an Angel from Heaven, shall teach or believe any other Gospel, any other Doctrine than what our Saviour Fesus Christ and his Apoftles have taught, which is all contain'd in those Holy Books call'd the Holy Writ, let him be accurs'd, as the Apostle St. Paul says in his Epistle to Gal. 1. 8. the Galatians.

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You have heard, Christian Reader, the heavy Charge we have brought against the Pope, both as to his Life and Doctrine, but especially as to the Superstition and Idolatry of the Mass, which he of himself, without any Warrant from Sacred Writ, has invented and introduc'd into the Church. You cannot also be ignorant, I suppose, of the black tho' unjust Charge he brings against us, ac-

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Faith.

cusing us of Pride, Contentiousness and Arrogance, as having a Mind to know more than the whole Church. He likewise accuses us of Disobedience to the Magistrates, of overturning Common-wealths, Provinces and Kingdoms, of being Schismaticks and Hereticks, by which, nevertheless, he makes himself both Witness, Prosecutor and Judge, and concludes, for that reason, that we are not fit to live in the World. But his Accufation is not fufficient; he ought to prove what he fays, which fince he will not, or cannot do, let there be a General Council call'd, with freedom of Speech, that may hear both Parties. Let this Council judge, according to the Proofs brought, without regard either to Rich or Poor, Learned or Unlearned, Ecclefiastical or Secular Persons, respecting only Justice, Truth and Equity. the Persons, convicted by the Holy Sciptures, the Doctrine of the Primitive Fathers and ancient General Councils, viz. the Four First, submit to the impartial Sentence and Censure of this Council. Let the Pope and his Advocates appear Personally at this General Council, not as Judges, fince they accuse us and are accus'd by us, but as Prosecutors and Criminals. We also will appear to make good our Proofs, and defend our felves against theirs. Let this Council be conven'd as the Four The only First General Councils were, viz. The First Nicene, way to re- the First Constantinopolitan, the First of Ephesus, move Dif and that of Chalcedon. This is the only way to in the Church. This Remedy the Church, in Times past, made use of on like Occasions. For this

Matters of remove Diffentions and Differences that now reign purpose let us implore the only Supream God, that he would please to touch the Hearts of the Emperor, Kings, and other Christian Princes, that they may take in Hand this glorious Work for the Quiet and Repose of the Church, to the end that Vice, false Doctrine, Superstition, Herefie and I-

dolatry

dolatry may be condemn'd and remov'd, and Virtue and the wholesome Doctrine contain'd in the Holy Scriptures maintain'd and encourag'd. But our Adversaries, I suppose, will tell me all this was done in the last Council that was held, viz. the Council of Trent, and that therefore there is no occasion for any other Council. To which I answer what I have so often affirm'd in these two Treatises, especially in the Life of Marcellus II. That this Council was not free, since none there was the least Suspicion of, or that were not thought the Pope's sworn Friends or Slaves were admitted

to speak in it.

Moreover we affirm this Council was not General, for how can the Council of Trent be call'd an Oecumenical, Universal or General Council, fince the hundredth part of the Bishops of Christendom were not present at it? That this is true will plainly appear, finc there were there only Five Cardinals, of whom Three were the Pope's Legats, Four Arch-Bishops, of whom Two were only Titular, viz. Olaus Magnus, Arch-Bishop of Upsal in Sweden, which Kingdom had never acknowledg'd the Pope nor the Church of Rome; and Robert Venant, Arch-Bishop of Armagh in Ireland, which Island was under the Crown of England, and did not then own the Pope or his Church. These Two poor Arch-Bishops Paul III. maintain'd, giving them Fifteen Crowns a Month each. The other Bishops present at this Council were Thirty Three, whereof all but Three were Spaniards and Italians. There were also at this Council Forty Seven other Divines, which were all, for the most part, either Spanish or Italian Friars or Priefts. You see here the great Number of Bishops the Council of Trent began with. It continu'd Eighteen Years at times, during all which there were Five and Twenty Seffions, in many whereof nothing was done, because few or none assisted Hh4

affifted at them. In the Eighth Session there was nothing done, except that the Italians translated the Council to Bologna, in the Territory of the Pope, where the Ninth Session was held, wherein nevertheless nothing was done, by reason the Spaniards, and all but the Italians remain'd behind in Trent, infifting to continue the Council where it had begun. The Tenth Session was also held at Bologna, in which likewise nothing was done, for between the Spaniards waiting for the Italians at Trent, and the Italians for the Spaniards at Bologna, all the time of that Session was spent. In the long Interval betwixt this Session and the next dy'd Pope Paul III. and Julius III. succeeded, who at the pressing Instance of the Emperor, who was extreamly diffatisfy'd at the Translation and Discontinuance of the Council, appointed the following Session to be at Trent on the First of May, in the Year 1551. in which nothing more was done, than appointing the Twelfth Session to be held on the First of September following, which being come there was likewise nothing done, because few of the Prelates appear'd. In the Thirteenth Seffion were present Seventy Bishops, and Two and Forty Divines. In the Fifteenth nothing was done, and in the Sixteenth they only concluded on an Adjournment of the Council for Two Years. Within this time dy'd Julius III. Marcellus II. and Paul IV. in whose room Pius IV. was elected, during whose Pontificat the remaining Sessions were held. At length the Council broke up which was confirm'd by the Pope, for you must know what is done fignifies nothing without the Pope's Confirmation. You are likewife to understand this Council altogether subjected themselves to the Pope, for they made a Decree, That what they ordain'd must be understood not to derogate from the Pope's Authority or Profit. Nay, they not only subjected themselves to the Pope, but even to every Bishop,

shop, for in their Eighteenth Decree they ordain'd, That the Bishops or others, to whom it should belong, might dispense with any Decree of theirs if Necessity so requir'd. This Decree exceedingly pleas'd the Ecclefiasticks, they being thereby under no Necessity of Reforming their wicked Lives, for whenever any Duty appear'd hard or unpleafant to them, they could presently have a Dispenfation for Mony from their Bishop or the Pope, by virtue of this Decree. Moreover this Council was not acknowledg'd by the Kingdoms of England, Sweden, Denmark, and other Protestant States, which made a great part of Christendom. But they will tell me, I suppose, these were Hereticks. To which I answer, If they esteem them fuch they should have admitted them to defend their Cause, and convinc'd them out of the Holy Scriptures, the Fathers and ancient Councils, that they were in the wrong, which had been a Christian Proceeding to reform them, yet which they knew they were not able to do, and fo never attempted it. But if they call these Protestants Hereticks for not affifting at their false Council, what will they fay of the Kings of France, whom even their own Popes have stil'd Christianissimi, on account of the great Services they had done to the Apostolick See, and yet two of these did not acknowledge their General Council of Trent to have been legally call'd. For Francis I. fent no Bishop nor Divine to that Council, neither did his Son, Henry II. that succeeded him send any. Nay, this last was so far from approving it, that he made open Protestation against it by his Ambassador in the Year 1551. The Story's this. Jacob de Amiot, Abbot of Bellosana, came on a sudden Ambaffador from that King to Trent, where he prefented to the Council a Letter from his Master, with this Superscription, To the Affembly at Trent, which was as much as to fay, The Juncto of Trent.

This Superscription being read the Spanish Bishops immediately cry'd out against it, and faid, such a Letter was a Contempt of the Council, therefore ought neither to be open'd nor read. But the more confiderate having debated the Matter, at length concluded it ought to be open'd and read. fupposing the most Christian King had not us'd that Superfeription in Contempt of the Council, or any ways derogatorily to its Authority. Hereupon the Letter was read, the Substance whereof was, That the most Christian King protested, as he had formerly done at Rome, that he could not send his Bishops to this Council on account of the Wars. Moreover, That he did not look on this Council as a General one, or even legally call'd, but as a particular Juncto affembled to promote the Profit and Benefit of some particular Persons, and not the general Good of the Church: That he neither thought himself nor his Subjects oblig'd to observe the Decrees of this Council, but that in such Case he should have recourse to those Remedies his Ancestors had us'd in like Exigencies, &c. Nay, this King of France was not contented with this Protestation he had made both at Rome and in the Council, but even went farther, fending an Ambassador, nam'd Marlot, one of his Privy-Council, to the Congress then held by the Swiss-Cantons at Base, persuading them they should not acknowledge this Council of Trent, nor take any notice of its Decrees, nay which he persuaded even those Cantons that were Popish to do. Likewise he prevail'd with the Grisons to recal their Bishop, Thomas Planta, whom they had fent to the faid Council. Now our Adversaries, I hope, will not affirm that this Francis and Henry, Kings of France, and confequently by them stil'd Most Christian, were Lutherans, or, as they term them, Hereticks, and yet both these would not acknowledge their Council of Trent, but looked on it as a Juncto of particular Persons met to promote their

their own private Interests. The same regard therefore that so many Nations, Kings, Princes, Potentates, and great Republicks of Europe, and those not only Protestants but Papists have had for this Council the same have we, and for that reafon demand a General Council both legal and free, where every one may speak his Mind, and deliver his Sentiments freely. There let every one judge at liberty, and not the Bishops only, who have usurp'd a Tyrannical Authority, of what every one fays, and examine it by the Test of God's most Holy Word. We trust, if we could but obtain fuch a Council, God would enable us to maintain and defend our Cause, which indeed is his. fince it is nothing but unerring Truth which his Divine Majesty has been pleas'd to reveal to us in Sacred Writ. As for Lies and the false Doctrines of the Pope's Authority and Mass's Sanctity, which our Adversaries maintain so strenuously, persecuting all with Fire and Faggot that cannot believe or idolize as they do, we know for certain both they and their Idols shall perish, conformable to what our Lord and Saviour fays, Every Tree that hath not been planted by my Father shall be rooted up and thrown into the Fire; and we have already feen the Ax, the Word of God, laid to the Roots of these two Trees, the Pope and Mass, to bring them down.

I befeech the Lord our God, Christian Reader and Countryman, who has given thee a Desire and Inclination to know why we will not subject our selves to the Pope, why we will not hear his Mass, but rather abominate and detest it, that it would please his Divine Majesty so to enlighten thy Understanding, that thou may'st comprehend what is affirm'd and confirm'd in these two Tracts, and that not only by the Sayings of Men, but of God himself in his Holy Writ, and also that it would please him to give thee Courage and Constancy,

stancy, that thou may'st altogether get out of impious Babylon, (Rome) and thereby free thy felf from all those enormous Abominations, horrid Superstitions, and frightful Idolatries that have been invented by the Pope and his Clergy, among which the chiefest is the Mass. These Idolatries are, without all manner of doubt, the cause of many Miseries, Calamities and Wars that now afflict Christendom; for if God, in the Times of the Primitive Church, chastiz'd the Corinthians with Infirmities and Death for the Abuses they had introduc'd into the Holy Supper, and this even during the Life of St. Paul, who speaks of them in the First Epistle he wrote to those People, what can we think the same God will do now when Impiety. Superstition and Idolatry have so much encreas'd, that they have totally chang'd the Holy' Supper of the Lord (which he instituted and commanded we should Celebrate in Remembrance of him) into the prophane Mass? Most certainly the Abuses of the Corinthians, as to the Lord's Supper, did not come near those enormous and idolatrous Innovations contain'd in the Mass, and made use of by those that call themselves Christians, and yet St. Paul, writing to the Corinthians, fays to them, For this Cause many are weak and sickly among ye, and many fleep, that is, are dead. We must not wonder then if God, who is a jealous God, and zealous of his Honour, so severely chastifes Idolatry now a-days. Since fuch therefore is the Mass, as we have fully related, fly it as much as possible, and follow the Holy Institution, which our King, Prophet and only High-Priest Fefus Christ ordain'd. This is the Holy Supper related by the Three Evangelists and St. Paul, and this is that which the Reform'd Churches use without the least Tincture of Superstition or Idolatry, but, on the contrary, with all the Simplicity imaginable, pursuant to the Sacred Commands of

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our Saviour and Redeemer. Whoever shall do otherwise must err. But God grant us his Grace, that we may ever continue in the right way, and that thro' the Merits and Intercession of our Lord and only High-Priest Fesus Christ, to whom, who liveth and reigneth with the Father and the Holy Ghost, be all Honour, Glory and Power for ever and ever, Amen.

Now let us proceed to show, by way of Antithesis, the great Difference and Contrariety between
the ancient Doctrine of God contain'd in the Holy Scriptures and taught in the Resorm'd Churches,
and the new Doctrine of Man taught and maintain'd by the Church of Rome, for, as the Prophet Feremiah says, Thus saith the Lord, stand ye Jer. 6. 16.
in the Ways and see and ask for the old Paths where
is the good Way, and walk therein, and ye shall

find Rest to your Souls.

First then, The ancient Doctrine of God teaches, That the Holy Scriptures, as being the Word of God divinely inspir'd, have sufficient Authority of themselves, and contain all that is necessary to Salvation, as St. Paul shows in his Second Epistle to Timo-2Tim.3.150 thy. Now the new Doctrine of Man teaches, That 16, 17. the Holy Scriptures, tho' they are the Word of God, would not have sufficient Authority were it not for the Approbation of the Church: Also that they are impersect and lame, and do not contain all that is necessary to Salvation, which Defect is however supply'd by unwritten Traditions, as Cardinal Belarmine, de Verbo non Scripto, pretends to Belarm. de Verbo, &c., Lib. 4.

Secondly, The ancient Doctrine of God teaches,
That Ignorance of the Holy Scriptures is the Cause
and Mother of Errors, as our Lord and Saviour Mat. 22. 29.

Jesus Christ testifies, where he says to the Saddu- & 12. 32.

cees, Te err, not knowing the Scriptures nor the Power & 17. 19.

of God, therefore the indispensable Duty of every 162. 8. 20.

good Christian is to read, meditate on, and search John 5. 39:

Acts 17.114

the 2Tim. 3.151

the Holy Scriptures, as God commanded his People to do by Moses, and as our Saviour likewise did in the New Testament, which the Faithful practised in the Time of the Apostles, as St. Luke and St. Paul testifie. Now, on the contrary, the new Doctrine of Man teaches, That Ignorance is the Mother of Devotion, and that it is necessary.

Bel.de Verbo the Mother of Devotion, and that it is necessary, Dei, Lib. 2. for preserving Religion, to prohibit Laicks and Secons. Col. cular Persons the reading of the Holy Scriptures, fol. 19. fince by too great a Liberty in that Particular ma-

ny Herefies have rifen.

Thirdly, The ancient Doctrine of God teach1 John 4.1, es, That many Deceivers and false Prophets are
2, 3.
John 5.39. gone out into the World, wherefore the good
405.17.11. Christian ought to examine if the Spirit be of God,
Gal. 1.8.
1 Tim. 1.3.8 the Holy Scripture being the only true Touch6.3. 1 Pet. 4. Stone to make that Trial upon; in a manner that
11.2 Joh. 10.

11.2 Joh. 10.

11.3 Joh. 10.

11.4 Stone to make that Trial upon; in a manner that
11.4 Joh. 10.

11.4 Stone to make that Trial upon; in a manner that

whatever Doctrine shall be found contrary to Holy Writ, whether it proceed from Councils, Fathers of the Church, ancient or modern Divines, nay even, as St. Paul says, from an Angel, it ought neither to be received into or taught in the Church.

Now the new Doctrine of Man teaches, That whoever contradicts the Pope, or his Decrees, or Human Traditions, is a false Divine; and moreover affirms, that the Pope has Authority to determine Belde Verboall Controversies, and explain the Scriptures as he

Dei Interpr. shall think fit, and, in a word, that it is not law-

3, &c. ful to appeal from his Sentence.

Fourthly, The ancient Doctrine of God teaches, That we ought to serve God alone, who is the sole Creator and Governor of the World, pursuant Matt. 4. 10. to the Doctrine of Christ, who says, Thou shalt worship the Lord thy God, and him only shalt thou serve. Now the new Doctrine of Man enjoins us Belde sand not only to serve God but even the Saints, whom beat. Lib. 1. our Adversaries hold for Protectors of Kingdoms, Col. fol. 230. Common-wealths, Cities, Companies and the like.

Fifthly,

Fifthly, The ancient Doctrine of God teaches, That the true Worship of the Deity ought to be founded on the Holy Scriptures, that God will be ferv'd according to his express Words in Spirit and John 4, 24. in Truth, and not according to the Opinions, Traditions and Customs of Men, as he himself expresly informs us by his Prophet Ezechiel, faying, Walk Exek, 20,18. ye not in the Statutes of your Fathers, neither observe their Laws, nor defile your selves with their Idols: I am the Lord your God, walk in my Statutes and 19. keep my Commandments and do them. The same fays our Saviour Christ, But in vain do they wor- Matt. 15. 9. (hip me, teaching for Doctrines the Commandments of Men. Now the new Doctrine of Man teaches. That in the Worship of God we must observe the Traditions, Ceremonies and Constitutions of the Church of Rome, and that the Canonical Law Diffine. 15. renders the Pope's Constitutions of as great Validi-cap. Sient. & Diff. 19. cap. ty as the Gospel, and that therefore there is a ne- In Canonicis. cessity of obeying them; for, as Pope Leo says, the & Dift. 20. Gospel cannot be well observ'd, if the Decrees and Constitutions of the Popes are not equally obey'd.

Sixthly, The ancient Doctrine of God teaches,
That the Worshipping of Images is abominable, Dent. 27.13.
being expressly forbidden by the Second Command-Exod. 20. 4.
ment: Also that the Holy Ghost calls worshipping Deut. 5.8.9.
of Idols the Doctrine of Vanities, therefore they Hab. 2. 18.
are by no means to be admitted into the Churches
of Christians, in which Jesus Christ is to be re-Gal. 3. 1.
presented to the Eyes of the Faithful by the
Preaching of the Gospel. Now the new Doctrine
of Man teaches, That the Worshipping of Images
is acceptable to God, very necessary and profitable for the Church, and that Images are the Books Concil. Triof the Laity, wherefore he that contradicts them den, Self. 9.
must be Anathematiz'd.

Seventhly, The ancient Doctrine of God teaches, That Christians are to imitate the Faith, Piety 1 Cor. 21. 1. and found Doctrine of the Saints, in like manner as & 13. 7.

they

they imitated that of Christ, but that in no wise we should invoke or put our Confidence in them, for feveral Reasons. First, Because Invocation is an Honour due only to God, who fays by his Ifaiah 48.11. Prophet Ifaiah, My Honour I will not give to a-Acts 10. 26. nother. Secondly, Because the Saints, whilst they vel.19.10. & were upon Earth, refus'd this Honour, as likewise 22.9. 16.63. even the Angels did. Thirdly, Because they are ignorant of and do not know us, as the Prophet 105 Isaiah plainly shews, where he fays, Tho' Abraham be ignorant of us, and Ifrael acknowledge us not, yet doubtless thou, O Lord, art our Father and our Redeemer. Now as the Israelites in the Old Testament were counted Idolaters for Sacrificing to any Mast. 6.9. & other than God alone, fo are all fuch at this Day 11.28. John that shall invoke Saints or Angels, inasmuch as Philm 22.6 therein they act exprelly contrary to the Doctrine Nehe. 9. 27. of God, nay and even contrary to the Example of Gen. 32. 9. Exod. 2.25 the Saints. Now in Opposition to all this the new John 10. 13. Doctrine of Man teaches, That Christians are to Pfal. 107.11. invoke Saints, and beg their Intercession with God Acts 4.24.8 16.25, &c. for us, as being his particular Friends. Also that it is both a false and impious Opinion to believe

the Saints do not pray for us, or that invoking them is Idolatry, contrary to the express Word of Concil. Tri-God, for which Reason all that either teach or beden, Seff. 9. lieve otherwise are to be Anathematiz'd and curs'd.

es, That our Saviour Fesus Christ being both perfect God and perfect Man, he is consequently the only and perfect Saviour of the World, who says

Istain 63.3. by the Prophet Istain, I have trodden the Wine-press alone, and of the People there was none with me.

Name Jesus, for he shall save his People from their John 1.7. Sins. Likewise the Apostle St. John testifies, That the Blood of Jesus Christ the Son of God cleanses us from all Sin. Now the new Doctrine of Man teaches, That Jesus Christ is not a perfect Saviour,

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inasmuch as he dy'd only for Original Sin, which indeed he fully atton'd for by his Death, but that God who is just expects we should satisfie his Justice yet farther by Pennance. Also that the purg-sent.distinct. ing away our Sins is effected by good Works, Lib. 4. cap: Masses, Indulgences, and Purgatory.

Ninthly, The ancient Doctrine of God teaches, That Fesus Christ is the only Mediator between God and Man, as likewise our Advocate and Intercessor with the Father, and that no other can be found, nor ought we to look after any fuch. First, Because there is no Salvation in any other Act 4. 121 but him alone. Secondly, Because no other but Christ can be sufficient for this Office, since he Matt. 28.18, holds all Power both in Heaven and on Earth, and is ever with his People to the End of the World. Thirdly and lastly, Because Christ has so loved us that his Love exceeds that of all others, fince Heb. 1 34 he gave himself for us, and has purg'd away our Sins by his Blood. Also because he has so gracioully invited all those that labour and are heavy laden to come to him, and he will give them Rest. Thus Man has no reason to doubt of his Sufficiency, Ability or good Will, fince in all our Troubles he commands we should chearfully have Recourse to him, and fays of himself I am the Way, John 14.6. the Truth and the Life, and no Man cometh unto the Father but by me. Now the new Doctrine of Man teaches, That Jesus Christ is not our sole Lib. 4. Sent. Mediator, but that we have also the Saints for In-45. Missal. tercessors, who reign with him in Heaven; and Parissen in Pross Missal. that even St. Mary the Mother of God is Media-de Anuncias. trix and Advocate for Mankind.

Tenthly, The ancient Doctrine of God teaches,
That our bleffed Lord and glorious Redeemer Je-Heb.9.12,26
Sus Christ, by the perfect Sacrifice of himself offer'd for us once on the Cross, has obtain'd Forgiveness of Sins, and reconcil'd all the Faithful to
I i God

God his Father, for whom he has acquir'd eternal Redemption, so that there is Occasion for no other Offering for our Sins. Now the new Docean. Seff. 6. Can. 2. Cient Sacrifice for obtaining Remission of Sins both for the Living and Dead.

Rom. 3. 24, teaches, That we are justify'd by Faith in Jesus Gal. 2. 16. Christ, without the Deeds of the Law; in like manner as the Holy Ghost sanctify'd Abraham, the

Gen. 15.6. Father of the Faithful. And he believ'd in the Lord, says Moses, and he imputed it to him for Righteousness. Also the Apostle St. Paul expresly

Rom. 4. 3, adds, That this was not written for his sake alone, but for us also, to whom it shall be likewise imputed for Righteousness. Now the new Doctrine of Concil. Tri- Man teaches, That Faith does not justifie only but

den. Seff. 6. even good Works.

Twelfthly, The ancient Doctrine of God teaches, That Faith is not doubting but certain of SalHeb. 11.1. vation by the Blood of Christ: Also that it is not
Philip. 1.11. barren but abounding with good Works of Charity, which are the Fruits of Justice and true Faith.
Now the new Doctrine of Man teaches, That our
Justification is very uncertain, and much more
Concil. Triden. Sest. 6. our Salvation, in a manner that we are ever to
Can. 13. Cen-doubt of being sav'd, and that it is Presumption
fur. Colon.

Thirteenthly, The ancient Doctrine of God.

Thirteenthly, The ancient Doctrine of God teaches, That our good Works being always imperfect cannot any ways merit with God, fince the Haiah 64.6. Prophet Isaiah says All our Righteonsness is as filluke 17.10. thy Rags. Also our Saviour Christ says, When ye shall have done all these things ye are commanded, say ye We are unprositable Servants. Now the new Doctrine of Man teaches, That our good Works merit the Grace of God and Eternal Life. Also that Man may do such Works as are term'd

of

of Supererogation, which is as much as to fay, fuch Works as are more excellent than those the Law of God commands, which they that do these Bel. de Purg. are not oblig d to take notice of being meritorious Cens. Col. by benefitting others.

Fourteenthly, The ancient Doctrine of God teaches, That Jesus Christ is the Head and Spouse of the Church, which he governs and instructs by his Word and Spirit. Likewise that it is the Duty of the Church to hearken to and obey the Voice of its Spoule and Pastor, according to the Command of the Eternal Father, Hear ye him, and as Mart. 17.5. Jesus Christ himself teaches us in these Words, John 10. 27. My Sheep hear my Voice, and I know them, and they follow me. Now the new Doctrine of Man teaches, That the Pope is Head and Spouse of the Church, and Christ's Vicar upon Earth; also that he holds the Keys of Heaven and Hell, and may fend to either whom he pleases, and that for this Tom. 22. Tit. Reason all are oblig'd to obey his Decrees and be f. in Gloss. Decre. subject to him, and that whoever shall presume Tit.7. cap.5. to call in question his Constitutions is an Heretick.

Fifteenthly, The ancient Doctrine of God teaches, That the Pastors and Ministers of the Church ought to feed their Christian Flock with the true Spiritual Food, which is the Word of God, and the found Doctrine of the Gospel, and this as Christ's Ministers, and the faithful Dispensers of God's Mysteries, pursuant to the Command of Matt. 28,20. Christ: So that thus following the Footsteps of Jo. 21.16,17 the Apostles they may teach the People what they Ads 26. 22 have receiv'd from the Lord, as also that which is 1 Cor. 15.3.4 conformable to the Holy Scriptures. Now the new Doctrine of Man teaches, That the Priests are to Sacrifice, fay Masses, sing and pray in the Latin Tongue; also to observe exactly the Ceremonies and Traditions of the Church of Rome, and teach Ii 2

concil. Tri-the People in like manner to keep the Decrees of dea. Seff. ult. the Popes and Councils, tho' never so repugnant to the Word of God.

Sixteenthly, The ancient Doctrine of God teach1 Cor. 14. 3.es, That the Use of unknown Tongues (tho' even
6,7; 8,8cc. in the Praise of God) is unprofitable in the Church
to the ignorant Auditory, inasmuch as whenever
any Prayers or Hymns are said or sung there they
ought to be in a Language understood by the People, and this for their Edification, Exhortation,
and Consolation, Now the new Doctrine of Man,
Belde Verbo on the contrary, teaches, That Divine Worship
Dei Lib. 2. Shall be in the Latin Tongue, and that it would

Dei Lib. 2. Shall be in the Latin Tongue, and that it would not only be unprofitable but dangerous to the People, should they be permitted to read the Scriptures or fing in the Church in the Vulgar Lan-

guage.

Seventeenthly, The ancient Doctrine of God teaches, That the bleffed Sacraments were infittuted by Christ, to imprint on and confirm in our Hearts the Truth of the Promises made us by God, and to the end they might be beneficial to us it is required of us that we observe them invio-

Matt. 28.19, lably; for as the Word of God not being believ'd 20.Ro.4.11. does not only not benefit those that hear it but al29. Heb.4.2 so occasions them to sin, so the Sacraments have the same Effect where they are not receiv'd with

Faith. Now the new Doctrine of Man teaches,
Lib. 4. Cent. That the Sacraments of the New Testament afford
Distinct. 1. Grace ex Opera operato, that is as much as to say,
thro' the Virtue and Essicacy of the Work done,
whether the Party that does it has any good Inten-

tion or not.

Eighteenthly, The ancient Doctrine of God teaches, That Jesus Christ, in his Institution of the blessed Supper, broke the Bread and gave it to his Disciples, and afterwards gave the Wine saying Drink ye all of it, without making any Distinction, which

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which also is confirm'd by the Holy Apostle St. Paul, 1 Cor, 11.23. Now the new Doctrine of Man teaches, That the Sacrament of the Altar ought to be given and dispens'd to the Priests only in Bread and Wine, and to the Laity in nothing but Bread, and that but concil. Thomas a Year.

Nineteenthly, The ancient Doctrine of God teaches, That Matrimony is honourable in all Estates; Heb. 13. 4. and that it is better to marry than burn. Also that I Cor. 7. 9. it is Diabolical Doctrine to forbid Matrimony, Now the new Doctrine of Man teaches, That Matrimony is a Carnal State, and therefore ought to be prohibited with that severity, that it were much more tolerable in a Prelate or Priest to live in open Fornication than to marry lawfully, according to the Law of God, Belarmine says, It is a Bel. de Mogreater Sin in an Ecclesiastick to Marry than to Formachis, liberates, and presently after, giving this Reason, adds, For he that so Marries thereby renders himself uncapable of keeping his Vow, which he that Fornicates only does not.

Twentiethly, The ancient Doctrine of God teaches, That not that which goeth into the Mouth Mat. 15. 11. defileth a Man, &c. as also that all Viands are pure Creatures, and that the Faithful may make use of 1 Tim. 4.4. them indifferently with a good Conscience and Thanksgiving. Nevertheless the new Doctrine of Man teaches, That it is not lawful for a Christian to eat all sorts of Viands at all Times and upon all Occasions, lest he thereby commit a Mortal Sin. These Dist. 4. cap. Times are Lent, the Four Ember-Weeks, and all Statusmus. Fridays, Saturdays, and Eves of Saint's Days.

Twenty-firstly, The ancient Doctrine of God teaches, That the Duty of a good Christian is to speak Truth, keep his Promise, and not violate his Pfal.15.234. Oath upon any Occasion whatsoever. Now the Ephes.4.25. new Doctrine of Man teaches, That Faith is not to be kept with Hereticks, and that it is lawful to violate

violate any Oath or Promise in Favour of the Church. This was concluded in the Council of Constance, and confirm'd by the Death of John Hus, contrary to the publick Faith and safe Conduct granted him.

Twenty-secondly, The ancient Doctrine of God
Rom. 13. 1. teaches, That every Soul should be subject to the
1 Pot. 2. 13 higher Powers, viz. the Magistrates, &c. Now
the new Doctrine of Man teaches, That the Clergy are not to be subject to the secular Power, but
Lib. 1. De only to the Pope, who compares himself to the Sun,
cret. Greg.
Tit, 33. and the Emperor to the Moon, therefore his Feet,

forfooth, are to be kifs'd in Token of Subjection.

Twenty-thirdly, The ancient Doctrine of God

Twenty-thirdly, The ancient Doctrine of God

Thef. 2.4 teaches, That Antichrist sits in the Temple of God

as God, attributing to himself what alone belongs
to God; as also that his Place of Residence is the

Rev. 17. 9, great City of the Seven Hills, and that he reigns
over the Kings of the Earth. Now the new Do
Bel.de Rom. Ctrine of Man teaches, That Antichrist is yet to

Pontif. lib. 3. come of the Race of the Jews, of the Tribe of

Pan, and that the Place of his Residence or See

shall be in Ferusalem.

of God teaches, That as for those that go out of this World there are but two Places to go to, viz.

John 5. 24. Heaven for Believers, who pass thro' Death to Life; and Hell for the Wicked and Unbelievers:

3, 36. As we are taught expressly by St. John Baptist. He that believeth, says he, in the Son hath everlasting Life, and he that believeth not the Son shall not see Life, but the Wrath of God abideth on him. Like-

Luke 16.22, wife this is confirm'd by Lazarus, who was carry'd

by the Angel into Abraham's Bosom, when the
Rich Man was tormented in Hell. Now the new
Doctrine of Man teaches, There are many Places

Bel. de Purg. for Souls to go to after Death, viz. Heaven, Hell,
Lib.2. cap.6. the Limbus Patrum, that for Children which die in

Bap-

Baptism, Purgatory, and another Place more ho-

nourable joining to it.

By all these Antithesis's the Christian Reader will be eafily able to understand, and judge which Doctrine he is to believe and follow to procure himself Salvation, whether the ancient Doctrine of God, which cannot err nor lie, as bearing true Marks of the Primitive Christian, Catholick and Apostolick Church, or, on the contrary, the new Doctrine invented by Man, and as such bearing the undeniable Marks and Tokens of the Antichristian and Apostatic Church, which all ought to avoid, abhor and detest as pernicious and deceit-But the Omnipotent God has no regard to Jer. 5. 3. outward Appearances, his Eyes are only fix'd on 1 Sam. 16.7. the Internal Truth, which he loves above all Ma. 11. 3. Things. Let the Princes and Magistrates of the World then fee what Doctrine they maintain and defend by their Authority, to the end they may no further, thro' an inconfiderate Zeal, perfecute Christ in his Members, as in Times past Saul did, Aes 9. 5. who was afterwards the Apostle St. Paul. Let also the Pastors and Teachers of the People see what Doctrine they have preach'd and publish'd to the World, to the end they may not any more be reckon'd among the number of Deceivers, and bad Labourers in the Lord's Vineyard. These glorying in their pretended Antiquity, Sanctity and Power, accuse our more ancient Doctrine of God of Novelty and Innovation, whereas those Titles belong justly to them, and no ways to us. Herein they show themselves Imitators not of Christ, nor of his Apostles, but rather of the Priests and Elders of the Jews, who always boasted of their Fathers, their Law, their Succession of Aaron, their Temple, their Ornaments and Priviledges, and yet for all this they refifted and persecuted both Christ and his Apostles, accusing

and condemning the bleffed Doctrine of the Gofpel as new and strange, as the Holy Evangelists

Thes. 2. have at large related, and the Apostle St. Paul in
his First Epistle to the Thessalonians. But, as I15. 16. s. 20. saiah says, Wo unto them that call Evil Good, and
Good Evil; that put Darkness for Light, and Light

for Darkness; that put Bitter for Sweet, and Sweet

Mat.24.4.5. for Bitter. Moreover, as the Evangelist St. Matthew relates, Jesus said to them (his Disciples)

Take heed that no Man deceive you, for many shall
come in my Name, saying, I am Christ, and shall

British I Marifivates of the

deceive many.

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